

The
**CHRISTIAN
CENTURY**

Volume XXIX

January 11, 1912

Number 2

**Did Christ Command
Baptism?**

AN EDITORIAL

**A Temple of
Literature**

BY ARTHUR T. FOWLER

John's Last Letter

BY EDGAR DE WITT JONES

CHICAGO

The Divinity of Christ

is the new work on religion by EDWARD SCRIBNER AMES which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

It is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Chicago Inter-Ocean says:

"Six sermons full of broad humanity."

The Baptist World says:

This book is interesting, among other things, in that it rejects both Trinitarianism and Unitarianism. The author says, "Each alike accepts the underlying dualism, and without questioning its validity has chosen to champion opposite extremes." He contends that the who of Jesus is not to be decided by his human birth, but by his divine relations. An insidious, strong putting of the theology in the author's local atmosphere.

The Independent says:

"Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says:

"Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says:

"These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says:

"It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

Send for this Book Today and be Ready to Follow the Discussion of It

Published at
75 cents by

THE BETHANY PRESS
The New Christian Century Co.

700 E. 40th St.
Chicago

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

The Higher Spiritualism

Our environment is not what it seems. It is a mistake to assume that it consists of those houses and people and institutions in the midst of which our physical body happens to live. Our real environment is our ideal environment.

The world in which we truly live is the world that our thoughts dwell in. The people and things that are palpable to ourselves and which an outside observer would probably describe as our social and physical environment may, as a matter of fact, touch our life very lightly.

It is not those persons and things that people and furnish our town that constitute our environment, but the persons and things that people and furnish our imagination. The contents of our imagination may be drawn from the contents of our town, they are indeed likely to be so derived, but again the two may be sharply diverse. Our imagination is our real world. In that world the soul finds its most real life. Nothing takes its place as a part of our world, of our environment, until it takes its place in our imagination. The real universe is thus essentially an imagined universe.

This is not to say that the world is unreal—any thing but that. It is to show that the real world is not a geographical, a physical fact, but an ideal, a spiritual, fact. It is the soul, not the body, that is environed by the true world. The imagination is the soul's town, her universe. Things and people of the physical world and the social world enter into the soul's world by being caught and encompassed by our imagination. Of course the tendency is for those things and persons that belong to our immediate physical environment to make up the soul's environment too, but no great man or bad man or good man has his environment thrust upon him; he *selects* the people and furniture of his world, and they may be totally unlike those people and objects with which he is in immediate physical contact.

It is important to call our attention to the fact that what our world shall be rests with ourselves, in so far as our imagination is in the control of our will. While the prodigal son was dwelling at home he was not in vital contact with his father's world or his brother's world. His soul was reveling in imaginative visions of pleasure and luxury and money-making and swagger good fellowship in a world far away from that in which he seemed to live. What happened to him when he had spent all and came to himself, was the discovery of his father's house; it was a new world to him, this old home in which he had always lived. And he arose and entered it.

If a boy like Abraham Lincoln breaks away from the obvious environment of his home, or neighborhood or school, and comes to be the kind of man that cannot be explained by his palpable environment, it simply means that his real environment has been all the while something different from his apparent environment. He has been dwelling in the invisible. Through books

or the momentary vision of a hero his imagination has been stretched beyond the boundaries of the materials given it by the senses. He has peopled his imagination with ideal persons, he sees himself living among them and his soul grows with the picture. His breaking step with his mediocre associates was because, as Thoreau would say, he heard a different drummer.

How meager a reality do so many persons in our sensuous world have for us! We think of them hardly as persons but as symbols only. The conductor is a device for collecting our fare. The butcher is a symbol of the roast we buy. The minister is just an object to be avoided!

But to the conductor's wife and the butcher's children and the minister's friends they are persons, not symbols, not means to ends, but veritable souls with a warm, throbbing inner life of their own. And the difference is that with them the conductor and the butcher and the minister dwell constantly in their imaginations while with us they do not.

And our friends, our beloved, are present vividly with us even when they are not sensibly discerned. With them we hold communion though they be far distant. When we purchase clothing it is their taste we consider. If news, good or ill, comes to us, we think at once of their interest in it. In a thousand ways they enter into our lives and communicate with us through our imagination. Our conduct is determined by their vivid presence in our soul's world.

Here is the basis for a higher spiritualism, the possibility of communion with our friends, our dear ones, who have departed from our sense world into the unseen. We may be sure that that uncanny and coarse thing that passes under the name of spiritualism, with its dark cabinets, its table-rappings, its slate-writing, is either illusion or a fraud. More fundamental than any specious-looking evidence is the moral faith that the universe does not choose to make its supreme revelations through vulgar mediums and by clandestine methods.

But whether our dear ones still live depends, perhaps, quite as much upon us as upon the universe. The absence of their body need not take them from us. They may reappear in great moments of vision. In the crises of our life they will stand beside us and give strength to our purposes and sight to our eyes, if we will open our imagination to the invisible world. Many are the great hearts who live in the power of unseen companionship, holding fast to a love that will not let them go.

Not in crises only, but in the daily hum-drum, these souls will work by our side. If we water our memory of them, if we study their ideals, if we pick up their unfinished tasks and carry them on, we shall keep a perpetual sense of their presence.

In this way we shall find companionship in the great cloud of witnesses who watch with eager and strained interest how we run our race in the stadium below.

Social Survey

BY ORVIS F. JORDAN.

Men and Religion Movement Issues

The social message of the Men and Religion Movement is attracting large attention wherever the teams go. Such social experts as Raymond Robins and Chas. Stelzle are touring the country for the Movement and their work is to call attention of the church in each community to the social questions which are specially urgent in that particular locality. In Maine they purpose making a fight against the iniquitous law on usury which permits loan sharks to locate there and do business in other states. It is said that 200,000 people in New York are now in the hands of these leaches. In Des Moines the team called attention to the lodging house conditions and as a result there was an immediate visit made by an authority to the Chicago municipal lodging house that the methods employed here might be used in Des Moines. In some cities there will be scientific surveys inaugurated to correlate all the information with reference to the city. In many cases the church will do its work by stirring up the municipality to do certain things it has hitherto neglected. In fact, it is almost an axiom that the church should not undertake any social service which it can induce the community to take up in the bigger, broader way. There will always remain, however, a multitude of worthy tasks where public sentiment is not yet ready to compel action by the municipality, where there is pioneer and experimental work to be done, and in this field the church can well enter to begin work and prove its value that the whole community may at last take it over as a community enterprise. This is to vindicate the leadership of the church in social matters, while it frees the Christian community from burdens that might become excessive as time went along.

The Phosphorus Match

We had thought when the match trust had relinquished voluntarily its right on certain patents that would enable us to manufacture matches without a certain deadly form of phosphorus, that the way was open to secure congressional action upon the matter of forbidding the dangerous chemical to be used. However, the last Congress closed without action. An incurable disease called "phossy jaw" results to the workmen in the most sanitary factories from working around the white phosphorus. The jaw-bones decay under this disease and the workman is permanently disabled. The disease is loathsome in appearance and odor. It is as bad as though the individual had contracted leprosy, save that it is not contagious. The substitute for the white phosphorus is sesqui-sulphide of phosphorus which is not poisonous. The use of this latter chemical, however, is slightly more expensive and the matches made from it are a little harder to light. It is the additional expense which prevents even the trust, which once owned the patent, from using the new material. It is proposed that Congress, under its internal revenue powers, put a prohibitive tax upon the poisonous phosphorus and thus tax this kind of match out of existence. At this coming session of Congress there will be many other interests to claim consideration, and the political maneuvering will occupy the minds of our worthy solons, so we shall have to make more than usual clamor to secure even such obviously advantageous legislation as this is. One by one the dangerous occupations should be hedged about with prohibitions so that the toll of human life shall be as light as possible, and this is the next place to strike. The demands of brotherhood and our common Christianity should lead many to write to their congressman with reference to the proposed measure.

The Cure of Crime

The treatment of the criminal after he has offended against the law is an important matter. Blackstone mentions 160 offenses that were once punishable in England by the death penalty. If these penalties were designed to be deterrent or to weed out the criminal stock, they signally failed. We do not believe that the ordinary penitentiary is much of a cure for crime since so many men return. Shall we have a death penalty? Shall we have penitentiaries? The death penalty imposes upon an executioner the task of taking human life. Perhaps in primitive society when their was no other

means of preserving society, there may have been the right to take life in the name of the state. Nowadays we have many states of our union which have no death penalty and we have countries in Europe where it is not inflicted. It can be shown by statistics that the infliction of the death penalty increases murder in the community and that on the other hand the abolition of this penalty results in a decrease in percentage of homicide. We believe that the period of enforced separation from the world should be a time of education and moral improvement for the criminal. When he leaves it, it should not be in the ignorance and rebellion with which he came. If the criminal is allowed to work in prison or upon prison farms, and to have part of his earnings for his family, we furnish him with the same set of motives with which he is to begin an honest career for himself in the outer world. Then we think the chaplain of the prison might be a man of real efficiency, not some friend of a politician who had failed in other religious work and who could not hold a crowd unless they were in chains. The possible service of a prison chaplain who is socially aware and religiously fervid is beyond computation. The prisoner when he is discharged should not leave with tuberculosis, as they often do leave state prisons, but should come out with robust body, a trained hand, an ennobled mind and the grace of God in his heart. When this is the work of the penitentiaries, we shall regard them as deserving of the honorable name they have taken for themselves.

The Break-up of the Home

A well-known sociologist, whose name would be known to all our readers doubtless, said not long ago, that were he not a Christian, he could not believe that the home as an institution would survive in the cities more than two more generations. The break-up of home life is one of the most alarming facts of our modern life. Nowhere is the question more acute than in the United States which has more divorces than all Europe. Some of the forces leading to this deplorable result need to be studied. The faults of the men have already been observed. The number of divorces granted for drunkenness and unfaithfulness in husbands is a terrible indictment of American manhood.

Not so well recognized are the shortcomings of the women. Among the forces leading to easy divorce are the novel and the theater. We would not condemn these indiscriminately, for among the greatest preachers of the times are the great actors and the great novelists. But many of the novels and plays abound in hair-breadth adventures with adultery. They are full of stories of infidelity. The fallen woman is no longer killed off as in ancient fiction. In a book we drew from a public library in a respectable suburb, not long since we had three different women who found peace at last in infidelity to their husbands. Since two-thirds of the theater-goers and a much larger per cent of the novel readers are women, the relation of cause and effect is obvious.

Then there are the famous "Women of Unrest" now being studied by sociologists. It has remained for a woman, Ida Tarbell, to characterize best this kind of woman as a person tired of the business of being a woman. There has come the heresy in feminine circles that it is more blessed to be a man than a woman and many sorry women are trying to be men to the wrecking of their homes and the breaking of hearts. In fixing the responsibility and applying the remedies for the current break-up of the home let us by no means regard man as the solitary sinner. As always in history, he is neither very much better nor very much worse than the women who furnish him with his ideals.

Cigarette-Smoking Boys Not Wanted

John Wanamaker, Philadelphia, the Larkin Company, Buffalo, the Globe-Wernicke Company, manufacturers of book-cases and office furniture, Cincinnati, the mail order houses of Montgomery, Ward & Company, and Sears, Roebuck & Company, Chicago, are some of the most prominent business men who refuse to hire boys or young men under twenty-one, who are addicted to the cigarette habit. Some of these firms employ 5,000 to 8,000 people, several are so emphatic in their disapproval of cigarette smoking that they refuse to employ men of any age, young or old, who are addicted to the habit. In the Chicago post office in the special delivery department, in which nearly 300 boys are employed, there is a ban upon cigarettes and other forms of tobacco. The wholesale hardware establishment of Hibbard, Spencer & Bartlett, Chicago, the Tobey Furniture Company, and Alexander H. Revell & Company, manufacturers and retailers of furniture, Chicago, discriminate against cigarette smoking in engaging and promoting employees.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

The Resignation of Dr. Sheldon

The resignation of Rev. Chas. M. Sheldon from the pastorate of Central Congregational Church, Topeka, Kan., is an event in which all Christian people will take an interest, for the author of "In His Steps" belongs not to any denomination, but to the civilized world. The letter in which he informs his congregation of his purpose to resign and his reasons therefor is a model of the simplicity and sincerity for which the Topeka pastor is universally beloved. He addresses his congregation as "Dear Friends and Fellow Disciples," and says:

I deeply regret the conditions which seem to demand at this time that I ask you to relieve me from the active duties of the pastorate of this church for the following reasons:

For twenty-five years I have served the church as minister; twenty-three of the number here in Central Church, which has now reached a place in its growth where I do not feel able to continue my service and at the same time do the work which I believe I am called upon to do in responding to calls which come to me from other parts of the kingdom out in the world, from other churches, temperance organizations, Y. M. C. A.'s, universities, labor organizations and other bodies, to bring them my message. If I could administer the detail work of this church with the help of a competent assistant and at the same time do this other work, I would not hesitate to accept the responsibility, but it is not possible for me to do effective work in both positions, and for that reason I am asking you, my people, to grant me freedom for what I believe is to be my work for the rest of my active usefulness.

I do not need to say that in taking this step I have not lost faith in the church or its supreme place in the world. I believe in the church as the greatest institution in the world. I shall always believe so, but the detailed duties and obligations of the ministry in a pastorate are so many that I dare not undertake them and the public work to which I feel that I am called.

This is not the place nor the time for me to express to this church my personal feelings toward my own people. All that I could say would not tell the story of my undying sense of obligation to all the splendid men and women who have helped to make this church what it is. The friendships and companionships that have grown up here are among the priceless possessions of my life.

Dr. Sheldon then mentions the fact that there has been no complaint or criticism and closes by saying that he will continue his services a sufficient time to enable the church to look for a successor.

To a reporter for a city paper Dr. Sheldon said that he expected to make Topeka his headquarters and home as long as he lived. He added that he had calls from various places and felt that he must answer some of them. "My writing," he continued, "has all been done under great pressure and I expect to have more time to devote to that line than heretofore. In fact I hope to do even more writing than I have done in the past."

A Discriminating View of R. J. Campbell

The *United Presbyterian* has the following to say of the successor of the famous Joseph Parker, of the London City Temple. What ever may be said of Dr. Campbell he has an unflinching interest for all classes of people. The critics have been trying to classify him, but thus far in vain. He is a law to himself, theologically, and cannot be measured by conventional standards. On this point our contemporary speaks as follows:

"It is very unfortunate that Dr. Campbell ever ventured into this realm of philosophy or of dogmatic theology. He is not built for that sort of thing. He is a preacher—a preacher with the vision and heart of a poet. In his pulpit, when dealing with the problems and heart-aches and sorrows of the people, he is masterly. And when he is not trying to discuss the metaphysics of religion, he seems instinctively to preach a sweet and tender and true gospel. We heard him several times in his pulpit in London some years ago, and the messages were simple, direct, heart-searching, and with a wonderfully appealing warmth about them. And we caught no utterance in any of these sermons that the most orthodox Calvinist could object to.

But when the man gets over to his fad of later years, when he ventures into metaphysics and the abstruse problems of our religion, when he tries to explain the mysteries of the Divine Personality and the relation of the Divine to the human, he simply loses himself and becomes inconsistent and oftentimes unintelligible.

We have recently read the report of a sermon he preached since coming to this country. In it he attempts to discuss the personality of Jesus Christ, and the relation of the human personality to the Divine. In part the sermon is about as hazy and indefinite as

some of Mrs. Eddy's discussions of mind and matter and God. For the most part it is simply metaphysical moonshine. As one attempts to make his way through the mysticism, he feels as helpless as Noah's dove when she found no rest for the sole of her foot. Nothing substantial, clear-cut, or well-defined seems to emerge. It is mysticism doubly veiled.

There seem to be many indications that this great preacher is throwing less emphasis on his philosophical abstractions and is coming back to a simple heralding of the Gospel. We hope that as he speaks in this country, he will hold to his great work and let his doctrinal vagaries alone."

An Undiscriminating View of Dr. Campbell

The following from the *Journal and Messenger* (Baptist) is as one sided a view of a great man as the view of the *United Presbyterian* is comprehensive. It is an excellent illustration of that mental temper which would sweep into the discard everything which does not bear the stamp of denominational peculiarity. Dr. Campbell is neither regular nor orthodox, but he has a great message, and is showing himself a real preacher whose words are falling into perplexed and troubled hearts like rain upon the thirsty land. These different views are interesting to every man who would study the progress of the different schools of thought as revealed in the denominational weeklies. Here is the estimate which would banish Dr. Campbell from our shores:

The article in another place entitled "The Rev. R. J. Campbell on the Atonement" is by a layman in Eastern Pennsylvania, and is a just criticism of the vagaries of the Londoner. We are glad to give our friends the privilege of reading so able an article. But it has occurred to us that we are making far too much of the Englishman. The only reason for it is that he occupies a pulpit made conspicuous by the late Rev. Joseph Parker. But it is evident that Campbell is no fit successor of Parker. He is of a poetical temperament, the logical faculty having been left out of his mental mechanism. His imagination is vivid, especially when he thinks that genuine and experienced Christians will accept his contradictions. He seems to care little what he says, so he says something that the "Athenians" will snatch at and talk about. He can say one thing in one "sermon" and something quite contradictory of it in another sermon. "You pays your money and takes your choice." He keeps a ten-cent notion store and sells everything at the same price, from a wheelbarrow to a jack-in-the-box. He has come to this country for a sensation, and he will have died out before he takes ship for home. Let him go.

—The statistician of the Methodist Episcopal Church (the Northern branch of Methodism) shows that the net increase in membership for the year recently closed was less than one per cent. The total membership is now 3,518,009. The Sabbath-school enrollment is reported at 3,950,936. The Epworth League, the young people's organization, showed a decline of more than twenty thousand. A friendly writer in one of the church papers says these statistics suggest that the great army has ceased employing militant tactics and has adopted a policy of digging trenches and throwing up fortifications of a defensive sort.

—Not alone the colleges and libraries are being provided with endowments. It is stated that a lady who recently died has left the First Presbyterian Church, Brooklyn, N. Y., \$100,000, the income from which sum is to be applied to meet requirements of the congregation's work. It is not a feeble organization, as would appear from the fact that in a decade it has received 933 members and has raised \$536,141. The pastor is Dr. L. Mason Clarke. There are fine fields for similar investments elsewhere.

—St. George's Church, New York, which has had as pastors, such distinguished men as Stephen H. Tyng and Wm. S. Rainsford, has just celebrated its centennial. It has always been characterized by liberality and aggressiveness in its work and never more so than now. Once the church of the richer folk it is now more the church of the poor, although wealthy men continue their connection with it and make it the channel of gifts. It has an institutional plant. Its present rector is Doctor Birkhead.

—Dr. Hugh Black of Upper Montclair, N. J., who is a professor in Union Seminary, has consented to continue as stated supply at First Congregational church, Montclair, six months longer. He has been supplying there along with his seminary duties since before the death of Dr. Amory H. Bradford.

—Dr. and Mrs. J. Wilbur Chapman spent Christmas in this country. They leave early in the new year on an evangelistic tour around the world, beginning with an extensive campaign in Australia.

—Miss Helen M. Gould has given \$10,000 toward a \$150,000 Y. W. C. A. in Richmond, Va.

THE CHRISTIAN CENTURY

Published Weekly by
The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITOR—SILAS JONES.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

700-714 EAST FORTIETH ST., CHICAGO, ILL.
United Religious Press Building

The Christian's Rule of Faith and Practice

To call the Bible the Christian's rule of faith and practice may be misleading. It may cause us to discredit the capacity of the soul to discern the truth. The Bible as understood by spiritually minded persons is a guide to eternal life. The Bible as understood by superstitious persons may be a hindrance to progress in Christian living. Then, we must beware of the word rule. It has in it a suggestion of legalism. Most absurd and cruel deeds have been done by sensible and kind hearted men and women because they thought they were obeying biblical injunctions.

The mind of Christ is the truth of the scriptures. It is our duty to inquire how a disciple possessing the spirit of the Master ought to understand a command or a promise. An ignorant old toper was forbidden by his physician to take more than two ounces of whiskey a day. He asked his son how much that was. The boy got out his arithmetic and reported that an ounce was sixteen drams. The old gentleman was highly pleased with the wisdom of the physician who allowed him thirty-two drinks a day. We sometimes interpret the Bible as accurately as this toper did the order of his physician.

There is no way of getting away from ourselves when we read the Bible. What we get out of it depends upon ourselves. We know that for the hearing of music and the reading of poetry the ear and the heart must be cultivated. The botanist reads the plants with an accuracy impossible for the man untrained in botany. There is no magic that enables a man who refuses to cultivate his soul in the things of righteousness and good will to appreciate the teachings of the Bible. If the Bible does teach us to be righteous and to realize God, only those who love goodness and thirst for the living God can do justice to the Bible.

The man of the One Book must also be a man of many books. What God has said to us in Holy Scripture is intended to make us wise unto salvation. We are living in a world of men and women, not in a vacuum. The saved man lives in right relations with other human beings. Now the Bible does not tell us the conditions of the present age. Its men and women lived in an environment very different from that of the United States of America in the year 1912. They needed God, as we do, and some of them found him. They can help us to find him. But we shall give a sorry exhibition of our faith if we endeavor to ignore the conditions of the present. And is not this just what is wrong with some of us? Do we know how to speak to our own hearts of the God of the Bible? Does not our language of religion often seem strange to ourselves? The fault is not with the Bible but with ourselves in that we do not relate its message to the social and intellectual movements of our day.

The inspired word is profitable for correction. This it does by showing us the kind of life we ought to live. Bishop Brooks was invited to speak to a company of intemperate men. He spoke of the manly life and made it appear so attractive that every man with a spark of sense left had a longing to live that life. Near the close of the address intemperance was mentioned as an enemy of the manly

life. In our reading of the Bible we shall go astray if we put the emphasis upon its denunciations of evil. The first passages to read are those that open to men the way of eternal life. Even in reading the prophetic denunciations of oppression, the chief advantage comes from the passion for righteousness which glows in every word of condemnation. Jesus' criticism of the formalists of his day serves to emphasize spiritual values. [Midweek Service, Jan. 17. 2 Tim. 3: 14-17; Ps. 119: 97-105.] S. J.

The Meaning of Baptism

XV.—DID CHRIST COMMAND BAPTISM?

Our last article was a study of a text, the text of the so-called great commission of Jesus to his disciples which describes him as sending them forth on his authority to preach to all nations, to make disciples, to baptize them into the triune name, and to teach them to observe all his commandments. It was found that there exist many cogent reasons for regarding the words of this text, or at least that portion of it dealing with baptism and the triune name, as unauthentic. Even though the facts adduced may not fully convince the reader of the later origin of this commission, they do without doubt make it exceedingly precarious to use the literal text as a legal statute for regulating the procedure of the church in all time.

It is not the purpose of these articles to take sides in this textual controversy. No feature of our argument is at stake, whichever way scholarship may finally decide the question. If two minor features are excepted we believe that the whole commission, just as it stands, *might have come from the lips of Jesus*, whether it actually did or not. These two features are (1) the trinitarian formula, which, as has already been said, is entirely foreign to the mouth of Christ and the speech of the apostolic age, and (2) the dramatic and unreal tone of voice in which Jesus is made to speak, asserting his possession of "all authority in heaven and on earth" and assuming thus the attitude of an earthly potentate. This aspect of the picture entirely lacks verisimilitude to those who have discerned that Jesus always asserts his authority through the reason and the conscience of men. Compared with his usual attitude the appeal to legal superiority is an unreal and weakly pose.

But neither of these considerations affects our inquiry. Whether the two exceptions are valid or not, the meaning of baptism is the same. Not only so, but the relation of the will of Christ to baptism is the same. Indeed if we concede for the sake of the argument that criticism has effectually invalidated the whole of Matt. 28: 18-20, this will not in the least affect the essential facts to which this text refers. Nothing could be more premature than the triumphant announcement that, because Matthew's text of the commission is proved unauthentic, therefore baptism was no part of the will of Christ and of his program for the future. To this superficial way of thinking we would reply that baptism was, must have been, a part of the divine plan. If it had not been explicitly formulated by the Master it would have been invented by his disciples.

Apart from all legal authorization, it would have been impossible for them to carry out the manifest will of their Lord and the burning passion of their souls without baptism. There is nothing strange at all in the presence on the lips of Christ of an injunction to administer baptism. It would have been strange had he taken counsel with his disciples concerning the carrying of his gospel into the world and omitted to say anything at all about inducting their converts into a communal life.

The reasons certain readers stumble at the authorization of baptism by our Lord are two. In the first place, it is pointed out that Jesus himself did not baptize during his ministry. In the opening weeks of his public life his disciples did baptize, thus continuing and extending the as yet unfinished work of John, but it is probable that the practice was soon discontinued. No allusion is made to the rite again. If baptism was a part of the ministry of Jesus it would in all likelihood have been referred to in his commission to the seventy (Luke 10: 3-16). Manifestly, baptism was not a significant part of his pre-resurrection ministry. Hence it seems difficult to explain the prominent place given to the rite in Christ's final program.

The second reason for this difficulty is that baptism is conceived as a mere sacrament, a detached institution with its meaning in itself, and assumed to produce by its intrinsic virtue a beneficent effect upon the soul of him who submits to it. Or, if it is not conceived in this way it is regarded as a mere physical act of immersion in water performed in obedience to an assumed divine command.

Those who stumble at baptism in Christ's final program cannot believe that he would have fixed upon his followers an ordinance with either of these meanings. His whole ministry was directed against the sacramentarianism of the first conception above. And the imputation to him of an arbitrary command to perform a sheer physical act in his name is morally repugnant. We have seen in these articles, however, that both of these conceptions of baptism are false, that baptism is neither an independent sacrament nor a physical act, but an auxiliary rite in a religious order, performing the service of initiation into the order. When we hear the word on the lips of Christ, therefore, we must consider whether in this its true meaning it is incongruous with the spirit of his ministry. That it is not incongruous, but perfectly natural, even inevitable, it is our purpose to show.

As to the first named difficulty above, that of the silence of Jesus on baptism prior to his final leave-taking, it will, we think, be made clear that that silence was perfectly consistent with the later express injunction.

We prefer, therefore, to take the essential content of Matthew's commission as it stands, regarding its subject-matter as every way credible, even though scholars may trace the authorship of this particular grouping of words to tradition working upon the text long after the gospel itself was written. Each main item of the commission as it stands is congruous with the highest conception of the ministry of Christ, and if these precise words were not spoken by him there can be no reasonable doubt, in the light of subsequent events, that he did impart to his followers their essential meaning. We find no greater difficulty in believing that it was the expressed will of Christ that his disciples should baptize than that they should go into all the world, and make disciples, and teach them to observe his commandments. Baptism, taken in its true sense, as a social ceremony of induction, as the conferment of a community status upon a candidate, or more concretely, as the church defining itself in the social order, belongs by logical and moral right in the program of Jesus. We need not hesitate to affirm, therefore, quite apart from what criticism may do to certain texts, that it is backed by his authority.

Christ's mission is described by himself in the words, "I am come that they might have life and that they might have it more abundantly." At the outset of his public ministry he resisted three great temptations that would have deflected him from this divine program of giving life to mankind. With marvelous consistency he kept the spiritual, inward, vital character of his ministry constantly before him. Popularity with the multitudes did not deceive him. They were following him, he discerned, from motives of curiosity or of greed, "because of the loaves and fishes," and not because they grasped his message or cared for it. He might have promoted an organizing propaganda among the people with enormous success. He could have established a religious order, a cult, or a church. John's success proves this, and at the first, while Jesus was yet in the position of a disciple of John and preaching John's message, he made more disciples than the Baptist himself.

But Jesus refused every suggestion to draw men together in an organized community under his leadership. He escaped from the multitude when they would have made him king. He saw clearly that he could promote or allow organization only at the expense of the revelation he had come to make, at the expense of the redemption he had come to mediate. The life, he perceived, must precede organization. It was his task therefore to impart life, to sacrifice numerical and organizational success to the sure planting of the divine life in the souls of men. He may have cherished at the first the hope of imparting this life to the multitude. But when they betrayed their crass motives he deliberately tested their fealty with a "hard saying." And as the people forsook him he turned to the twelve with disillusionment and pathos in his look and asked if they also intended to go away. His searching question brought an answer from their leader which bound them to him with renewed devotion, "To whom shall we go, Thou only hast the words of eternal life."

He did not wish to draw masses of men into an organization, into a religious community, by principles of social contagion or accretion. The key to his life's success was in getting individuals, as such, to see, to understand his message, and to possess the power of his own divine life. The crowd followed him by the constraints of social psychology. But Jesus wanted the inward, independent, moral loyalty of individual men. Here at least, in these twelve men, were signs of discernment, of spiritual vitality. He determined, therefore, to devote himself to this small group of men, to get them to under-

stand him, to impart to them his life. He must create a lump of leaven, ever so small, to fold into the dough of human society. It will leaven the world, he sees. But if he starts an organization before he has effectually imparted the life men will be engaged by the mechanism of the kingdom and miss the power thereof. If, on the other hand, he makes sure of imparting the life, the organization will take care of itself. The life will provide itself a body by natural law and divine grace.

Here, then, we have a point of view from which, if we look out over Christ's ministry, we shall see plainly why his teaching activity contains no use of baptism or allusion to it, and why at the last he makes it an integral and prominent part of the program his disciples are to carry out in the world. The absence of baptism from his three years' ministry is explained by the absence of organization. Where there was no organizing activity or purpose there could not be any baptism. For these three years Jesus had been sowing seed in individual hearts. He asked for no public committal. He kept his little company perfectly informal. They were his friends, his disciples, that was all. The only evidence of organization that we can find is Judas' treasurership. Christ was working upon these individual souls. He had no expectation now of converting the multitude. He never drew the net, but went on teaching his disciples from day to day, living his own life intimately before them, using the multitude with their diseases and distresses and sins as a sort of clinic from which these few might learn the secret of his own divine inner life.

This marks a striking point of difference between Jesus and John. The latter led a movement. He was called "the Baptist" because he commanded that all men should be baptized, that is, initiated into his order of penitent men. But his order was premature. He did not impart to men the permanent power of penitence. He did not give men the abundant life. He demanded a harvest without sowing the seed. He was impatient, peremptory. Therefore his order was temporary; therefore, he must decrease while Jesus increases. John's was the short-sighted vision. Jesus' was the long look ahead. He saw the importance of imparting the life before organizing the church. And this made him the Savior.

But when the roots of divine life and grace were fairly planted in the soil of these human souls that had companied with Jesus throughout his public ministry, then he was ready for the church. They must go out and carry to the world the life that he has imparted to them. But they must have organization. They are many; he is one. He, being alone, could work with them by a relationship purely individualistic. They, being many, can work with others only by following the laws of social order. They too must impart the life—"make disciples of all nations." But in addition they must draw men together in a freemasonry of love on the basis of the new life they possess in common—"baptizing them." It is not enough to impart the life. They who receive the life must be unified in a social community for purposes of power and fellowship. Only thus can the life be conserved. Left to isolated individuals the life would eventually be lost, dissipated, or corrupted. Therefore when a disciple is made let him be inducted into the community of believers, let the social status of a Christian be conferred upon him.

In this way would the Christian community define itself in the social order, becoming a haven of comfort and inspiration and instruction for its members, and a definite and calculable force to hurl against unrighteousness in the world. All this is involved in the command of Jesus to baptize. If, holding Matthew's commissions in abeyance, it be said that we have no evidence that Jesus commanded baptism, then it must be said that the sheer, spontaneous, uncommanded impulse of the disciples to impart the life to others which they had received from their Master would inevitably involve the practice of baptism. Social law is sufficient to account for baptism without Christ's authoritative mandate. But given the social necessity of baptism in the fulfillment of the spiritual purposes of the disciples it seems not unreasonable to assume that Christ had anticipated their experience by defining for them their program.

In this view of the vision and purpose of our Lord in his parting conversations with his disciples, it becomes almost profane to suggest that he commanded them to *immerse* their converts in water! Such a command could have no conceivable relevancy to anything that had gone before or was to follow. It is totally foreign to the speech and spirit of our Saviour and unworthy of him. He had no intention of fixing a physical act upon his followers. He did not have in mind the *form* of baptism but the *meaning* of it. To put

immersion into his mouth here, before his ascension, is, to break down his exalted ethical and spiritual consistency, and to break it at the climax of his life. That any other form except immersion for the administration of baptism had occurred to Jesus or to his disciples, is highly unlikely, but all the evidence, both as to the meaning of the word "baptize" in its scripture usage and the interpretation of this occasion on which our Lord is assumed to have used it, makes the immersionistic construction of the Master's command impossible.

* * *

Finally, we have reached a point where we are able to see the fruitlessness of the question whether or not Christ instituted Christian baptism. This problem engages the commentators at great length. It is, however, a fictitious problem. Jesus plainly did not institute baptism. The Jewish rabbis practiced it. John used it. It was the same baptism all the way along. The baptism of John was the same as the baptism the rabbis used in the case of proselytes. The baptism authorized by Jesus and practiced by the apostles was precisely the same, as baptism, as that of John and the rabbis. The differences among these baptisms were differences in the order the candidate was baptized into. In the rabbis' baptism the candidate was initiated into Judaism. In John's baptism he was initiated into discipleship to the Baptist. In Christian baptism the candidate was initiated into the church of Christ, the body of Christ or, as Paul likes to say, into Christ himself. But as baptism these ceremonies are identical. Later on, as we shall see, a distinctive symbolism grew up around Christian baptism, which stamped it with the great facts of Christianity, but its essential character remained the same, though much enriched and beautified by the meanings imaginatively imputed to it.

Who is Responsible?

The church at Berkeley, Calif., is experiencing some inward strain in its attempt to practice the plea for unity to which it and all Disciples of Christ are committed. The newspapers of the Pacific Coast have been reporting the situation as a much more serious division of sentiment than actually prevails. The pastor, Rev H. J. Loken, voluntarily resigned his lectureship in the Bible College connected with the State University there, in order that the school might not be embarrassed on account of the step the church wishes to take.

We are not in possession of facts more authentic than those appearing in the daily press. It seems, however, that the sentiment for the practice of Christian union has been for some time growing in this congregation. Mr. Loken, the pastor, who is known as one of the most competent and consecrated ministers on the Coast, has assumed no active leadership of this sentiment, but, cherishing the ideals of Thomas Campbell for a united church, he found much satisfaction in the decision to which he saw his people moving. Whether the forward movement in the congregation will be opposed by a minority to the point of division, we are not in a position to say.

A church should think long and prayerfully before it takes a step that means the dividing of its forces. As a rule the unity and peace of the local congregation is to be preferred above any other duty. There are even among Disciples, sad to say, those who are not willing to practice Christian union. How a congregation wishing devoutly to obey Christ in his expressed will for the unity of his followers, shall determine its course when there are some who do not see with the majority it is not for us, but for each congregation, to decide for itself.

That there will be strain and trouble in some instances it is safe to predict. But it does not follow that those who in a Christian spirit plead for a more Christian practice are responsible for division if it occurs. The Christian Evangelist overlooks the plainest principles of progress as well as historical precedents and its own example in an editorial criticism of Mr. Loken in its issue of December 21. Rather than argue the case with our St. Louis neighbor, we are printing its criticism and following it with a quotation from a contemporary Disciple organ and adding four quotations from organs of long ago, one of them very ancient.

FROM THE CHRISTIAN EVANGELIST
December, 21, 1911.

The seed-sowing by our Chicago contemporary, the "Christian Century," is beginning to bear fruit in a divisive movement in the Christian church at Berkeley, Cal., according to a report in the San Francisco "Examiner." The pastor of the church,

it is stated, has declared himself in favor of departing from our practice in insisting upon immersion as a condition of church membership. Of course a part of the church opposes this new departure and division will be the inevitable result of this theory of promoting union. . . . One who has not learned that this was one of the theories and practices abandoned by the leaders in this Reformation in order to inaugurate the movement which has made its influence felt in the world, needs to study our history a little more carefully. These half-baked attempts of young men to "reform the reformation" by abandoning its principles, have been before, and will be, but happily they are short-lived.

FROM A CONTEMPORARY OF THE CHRISTIAN EVANGELIST.
1911.

The seed-sowing of our St. Louis contemporary, the "Christian Evangelist," is beginning to bear fruit in a divisive movement that threatens the unity, not of single congregations only, but of the entire Disciples' brotherhood. That paper, it is well known, has declared itself in favor of departing from our traditional practice in two important particulars. It advocates Federation with other religious bodies and a representative delegate convention for ourselves. Of course a part of the brotherhood opposes these new departures and, led by the Christian Standard whose commercial interests are at stake in the delegate convention proposal, division will be the inevitable result of this theory of promoting union. One who has not learned that these two practices were abandoned by the leaders in this Reformation in order to inaugurate the movement which has made its influence felt in the world, needs to study our history a little more carefully. These half-baked attempts to "reform the reformation" by abandoning its principles, have been before, and will be, but happily they are short-lived.

FROM THE DISCIPLE DISPUTANT
1868.

The seed-sowing by our Cincinnati contemporary, the "Christian Standard," is beginning to bear fruit in a divisive movement in many churches, especially in Kentucky and Tennessee, according to reliable reports continually reaching us. The pastors of a number of churches, it is stated, have declared themselves in favor of departing from our practice of singing in public worship without instruments and in conducting our mission work as independent congregations. They are actually introducing organs and banding their congregations together in a missionary society. Of course there is always a part of each congregation that opposes this new departure and division will be the inevitable result of this theory of promoting union. Isaac Errett should know that these human inventions were abandoned by the leaders of this Reformation in order to inaugurate the movement which has made its influence felt in the world. He should study our history a little more carefully. These half-baked attempts of young men like the editor of the Standard, to reform the reformation, have been before, and will be, but happily they are short-lived.

FROM THE BAPTIST BLADE
1825.

The seed-sowing by our Bethany, Va., contemporary, the "Christian Baptist," is beginning to bear fruit in a divisive movement in Baptist churches in Pennsylvania, Ohio, Kentucky and other states, according to reports coming to us from a hundred sources. The pastors of many churches, it is stated, have declared in favor of departing from our practice in insisting upon subscribing to a human creed and wearing a human name, and in teaching a view of baptism which we cannot tolerate. They also teach that the church should be united. Of course a part of the membership of the churches opposes this new departure, and division in many churches will be the inevitable result of this theory of promoting union. Alexander Campbell needs to study our history a little more carefully. These half-baked attempts of young men like the editor of the "Christian Baptist," to reform the Baptist church by abandoning its principles, have been before, and will be, but happily they are short-lived.

FROM THE PRESBYTERIAN PRESS
1809.

The seed-sowing by Rev. Thomas Campbell of the Presbytery of Chartiers in Western Pennsylvania, is beginning to bear fruit in a divisive movement in the Brush Run church, according to reports now reaching us. Mr. Campbell, it is stated, has declared himself in favor of departing from our practice in insisting upon receiving at the communion table only those who are our particular kind of Presbyterians and has, it is further reported,

issued a statement which he and his supporters call a "Declaration and Address," in which a united church is set up as the goal and ideal of the Church of Christ. Of course a part of the church opposes this new departure and division will be the inevitable result of this theory of promoting union. Rev. Thomas Campbell needs to study our history more carefully. These half-baked attempts of young men to reform the Presbyterian church by abandoning its principles have been before, and will be, but happily they are short-lived.

FROM THE JERUSALEM JOURNAL
A. D. 60.

The seed-sowing by our misguided brother, Paul of Tarsus, is beginning to bear fruit in a divisive movement in the churches in Asia Minor and Greece, according to reports reaching us from members of the Jerusalem church who have been visiting in the North. Paul, it is stated, has declared himself in favor of departing from our practice in insisting upon circumcision as a condition of church membership. Of course a certain part of all the churches opposes this new departure and division will be the inevitable result of this theory of promoting union with uncircumcised Christians. Paul needs to study our history a little more carefully. Such a half-baked attempt of a young man to reform the faith once for all delivered to the real apostles by abandoning its principles, has never been before, and probably never will be again and happily this one will be short-lived.

Come in Dr. Powell, the Fellowship's Fine!

The Christian Standard is making heretics at the rate of one or two a week. The latest judgment handed down from this self-appointed court of orthodoxy, condemns Dr. E. L. Powell, of First Church, Louisville, for a quarter century the most prominent pulpiteer among Disciples. Dr. Powell's offense consisted in having a Unitarian minister, a Jewish rabbi, and Col. Henry Watterson, the nationally famed editor, participate in one of the services of dedication of the new temple of worship in which the national conventions of the Disciples are to be held next October.

Concerning the Unitarian and the rabbi, the Standard gives its "heartily assent" to a statement of an organ of the anti-missionary society Disciples, which it quotes as follows:

Think of dedicating a house to Jesus as the Christ, the Son of God, and having a man assist in the ceremony who rejects Jesus as the Christ, the Son of God! So far as accountability to man is concerned, it is unquestionably the right of Dr. Powell and his church to go in this direction if they want to; but as they advertise themselves as a Christian church and ask the public to follow them, the public has the right to know where they stand and which way they lead.

The speech by the famous editor of the Courier-Journal contains nothing more heinous than broad humanitarian sentiments and tolerance toward different beliefs, commonplaces in the best thinking of our time, and stated in Mr. Watterson's best style. He introduced himself by saying he was "born in the Presbyterian church, baptized in the Roman Catholic church, educated in the Church of England in America, and married into the church of the Disciples." A good-natured bit of autobiography, frankly recited by Mr. Watterson, seems especially to have aroused our Cincinnati neighbor:

Whilst I was yet too young to understand, I witnessed an old-fashioned baptism of the countryside. A person who had borne a very bad character in the neighborhood was being immersed. Some one, more humorous than reverent, standing near me, said, as the man came to the surface, "There go his sins, men and brethren, there go his sins;" and having but poor eyes I thought I saw them passing down the stream never to trouble him, or anybody, any more. I can see them still floating, floating down the stream out and away from the sight of men. Does this make me a good Baptist, I wonder? I fear not, I fear not, because I am unable to rid myself of the impression that there are many roads leading to heaven, and I have never believed in what is called "close communion." I have not hated and am unable to hate any man because in religious opinion he differs from me and insists upon worshipping his Creator according to his conscience. I suppose I must have been born an insurrecto. Pursuing the story of the Dark Ages when men were burned at the stake for the heresy of refusing to bow to the will of the majority, it is not the voice of the Protestant, or the Catholic, that issues from the flames and reaches my heart, but the cry of the suffering man—my

brother. To me a saint is a saint whether or not he wears wooden shoes or goes barefoot, whether he gets his baptism silently out of a font of consecrated water or comes dripping from the depths of the nearest brook, shouting, "Glory, hallelujah!"

Concerning this address Doctor Powell expressed himself at its close as follows:

It is in strict accord with the great utterance of the Master: "You shall know the truth, and the truth shall make you free." This is the highest note of real Protestantism—individual liberty, subject only to divine authority, as that authority may be interpreted by the individual soul. I have not been more stirred in years, not only because the speaker is a distinguished man and my friend, but because of the everlasting truth of this message. That is my understanding of the religion of Jesus Christ.

And so the Standard brands with anathema the Louisville preacher on the ground that he has compromised with "opposers of the faith as it is in Christ!" The great and rapidly increasing company of those who rest under the ban of this interesting newspaper unite in extending to the distinguished recruit a hearty welcome.

Remarkable Feat for the Old Ship

In an editorial which starts out "to call attention to the ruinous work that is going on here and there as a result of the Chicago propaganda," the Christian Standard declares that it is too late in the day to discuss the question of authorship of the gospels; that the battle has been won "for truth and righteousness"; that only "small-bore guns" are heard now in this battle and they only "occasionally"; that to refer to Doctor Willett as an authority in these matters is "really amusing," he being only "an echo of German rationalism," and his "admirers," knowing absolutely nothing of themselves, are able only to "re-echo the echo." The article waxes eloquent and reaches this superb climax:

"The good ship Zion had to sail between the Scylla of open and avowed infidelity and the Charybdis of partially latent skepticism upon her own decks, but she has about weathered the storm, and is entering the waters of the peaceful and calm sea of faith, with her prow toward the quiet haven of triumph."

This sentence, from one who has settled all the problems of dates and authorship for himself and his brethren is destined to take its place beside that classic exclamation of the famous congressional orator: "I smell a rat, I see it floating in the air; and I propose to nip it in the bud." What luck! What author could bring to the discussion of critical questions, what breadth of view, what profound erudition! The ship of Zion has performed many remarkable feats in her long and perilous voyage, but never anything to be compared with her passage between Scylla and Charybdis, *with Charybdis on her deck!* By what process that historic whirlpool was derricked from the age-long fastness of its depths to the deck of the old ship of Zion, must be left in mystery with those other processes by which our editor has settled for all time the problems of biblical scholarship.

And he it further observed that this marvellous passage was made in a storm! Was it faith or folly that bade the faithful throw prudence to the winds, and risk such a passage in a storm? But what boots it now! The grand old ship weathered the storm, keeping Charybdis securely on her deck meanwhile, thus reducing the external dangers one half, and "is entering the waters of the peaceful and calm sea of faith." All's well that ends well. Hoornay for the old ship! It is good to note that her prow is toward the haven of triumph, for were there any possibility of the old ship's coming in stern first, her friends would feel deeply embarrassed, while scholarship and its horrid crew would enjoy the discomfiture of the faithful.

But be not discouraged, dear brethren; the worst is past. Let us hear the conclusion of the whole matter:

"Some of our internal foes have jumped overboard, and some are still clinging to her sides, but they have done their worst, and the danger is getting less and less."

No wonder the passengers leaped overboard, or hung to the rail. With a deadly whirlpool on deck, can we blame poor human nature if it seeks safety in flight, or makes choice of a less grisly death? We presume the faithful prolonged their days by taking to the rigging. Had we been conscious of such dangers to the old ship, we would have chosen the main-trunk as our station during the

entire voyage. With its great work of restoring apostolic Christianity, the Standard should get Charybdis off the deck of the old ship and restore it to its proper place. Dallying with mythological whirlpools is not as dangerous as dallying with questions of dates and authorship, especially when an editor shows himself as unfamiliar with one as with the other, but it is far more embarrassing.

By the side of this learned editor, Doctor Willett is a mere echo! If our brethren of all the denominations ever learn that the Disciples have in their exclusive possession a man who can import the far-famed Charybdis upon the deck of the old ship of Zion, and then with a master hand can guide, or help to guide, the heaving craft between Scylla and Charybdis, while the latter slumbers upon her own deck, he will be in great demand by all schools as an authority upon any question which has vexed the mind of man from the dawn of creation down to the present time. We hope that our brethren will see to it that such a valuable man will not be permitted to escape.

Editorial Table Talk

A Characteristic Controversy Over Words

On what slight grounds Disciple newspapers can be provoked into a controversy is again illustrated by our Cincinnati and St. Louis contemporaries. The Standard has been exploiting a circulation scheme under the guise of a "Light-Bearing Church" campaign. A "light bearing church" is defined as a church that attains a certain standard in its Sunday-school, its church attendance, its officary, its missionary giving, etc. The Christian Evangelist is exploiting precisely the same things, but under the title "Front Rank Church." Recently the Standard gravely characterized the Front Rank idea as containing unscriptural implications. "Let your front rank shine," is not in the scripture, it said, but "let your light shine!"

The following week The Christian Evangelist made earnest charges against The Standard for refusing to cooperate with the organized Sunday-school work of the Disciples on the sole ground that the latter paper did not promote the "Front Rank" standard! Paul's counsel to Timothy to "hold fast, the form of sound words," has been much used as a preaching text by Disciple ministers. Perhaps the totally unwarranted interpretation often given it is responsible for creating in certain minds a sort of idolatry of the letter, whether of scripture or some other formula. Here, at any rate, is a typical instance of debate and ill-feeling over mere words when the meaning of the words is precisely the same. It is a characteristic controversy.

Meanwhile thoughtful and earnest people are wondering whether all this use of the newspapers for the exploitation of "Front Rank" activities is wholesome. They are wondering if it does not carry over into the sacred field of religious education the same corrupting influences of which our evangelism is today a victim.

One Day in Seven

There will never be a very vital contact between the church and the laboring classes so long as we have a twelve hour day and a seven day week. Any one working on this schedule is exhausting the vital powers to such an extent that he has little or nothing to give to the higher life of the community. Pastors in industrial centers will invariably bear this testimony. We seem to have more immediate prospects of securing a ten hour day than a six-day week. Some industries are very difficult to manage upon a six-day week for the whole force, as for instance the steel industry, or the street railway service or many other enterprises that we might mention.

Our present laws were passed in defense of the Lord's day. They have served a useful purpose in the past, when industry was chiefly agricultural and labor might go forward upon the basis of rest on the Lord's day. Now that labor is coming to be increasingly factory labor and urban labor, there is reason to believe that we need new legislation. We need laws that will prohibit the employment of a man for over six days a week. The working force of a factory might not all rest on any given Sunday, but if all rested one day in seven they would live in the spirit of the sabbath legislation of the past if not according to the letter, and should pay such honor to ancient standards as is possible under modern conditions.

It seems a bit absurd that we have laws in most states to regu-

late Sunday baseball games and none that are efficiently regulating the rest day of the toilers. As soon as we establish the rest day, all the interests of the higher life will take a move up. The man who is not able to attend church every Sunday will at least have energy and inclination to utilize other opportunities to cultivate life in its more ideal phases.

—In harmony with the principle of making as much as possible of the points of agreement between oneself and those with whom one differs, we wish to join hands with The Christian Standard in its exposure of the fallacies of the so-called "membership in the congregation" or "associate membership" plan. If our neighbor runs out of arguments it can find some good ammunition in the files of The Christian Century of a year or more ago. This paper is not able to conceive of any reason why any person, a member of the Church of Christ, who applies for fellowship with a congregation of Disciples, should be shunted off into an unscriptural annex especially devised for unimmersed people! It is like keeping a member of the family in the wood-shed.

—It is reported that remarkable progress has been made during the year just closing in efforts to regulate child labor. In a number of states there has been legislation, which should result in protecting youth from moral peril as well as physical overstrain and consequent stunting. In eight states laws have been passed forbidding using boys in messenger service at night in cities. In ten states hours of labor for children have been shortened; in five regulations of street trading have been adopted. In six states children under sixteen have been forbidden all night work. It is to be hoped that all these safeguards may result in great good to the classes effected.

—That the new day of an educated ministry among the Disciples has fully dawned is evidenced by the large number of our young men now attending higher institutions of learning. In the University of Chicago the Disciples have long held second place to the Baptists. Now comes the report that they are running almost "neck and neck" with the Congregationalists in Yale. Out of 101 students registered, there are twenty-seven Congregationalists, twenty-five Disciples, twenty-four Methodists, eleven Baptists, five Presbyterians while nearly a dozen other denominations are represented among the divinity students.

—Four teams entered the field for the Men and Religion Movement when the second part of the campaign started on January 8. The week just ended has been given up to conferences of members of the teams themselves, when mistakes of the fall campaign in the west have been gone over, and new methods evolved from them. The four conventions to be held immediately are those of Portland, Providence, Springfield and Worcester, and these are to be followed on the succeeding week by the conventions in Boston, Hartford and Rochester. For the Boston meeting two teams are to be engaged.

—"The delicate form, the nimbus of white hair, the youthful face, the luminous, intent eyes, the seerlike countenance, the gently modulated voice, the finely phrased sentences and prophetic thought, the attitude of one uttering communings from above himself, left an impression which disarmed criticism, commanded esteem and won ardent friendship"—these are the items in the summary of a Peoria, Ill., reporter's estimate of Rev. R. J. Campbell, who recently spoke in that city.

—The energy with which our Cincinnati neighbor goes about excommunicating the brethren from the "Restoration movement" is paralleled only by that Scotch church which began turning its members out for heresy until there were only two left. One of them on being asked concerning the state of religion in his community, replied: "There are nae Christians here except mysel' and Sandy, and I hae ma doots about Sandy!"

—The Christian Standard's anathema has gotten to be the most entertaining joke now extant in Disciple circles. When men like E. L. Powell are gravely excommunicated some of the rest of us who have taken our own plight with due seriousness and humility feel like lifting up our heads again!

—Since the first of January this year automobiles in Greater New York have been held responsible for the death of eighty-nine persons and the serious injury of 855 more.

—One thousand students of the University of Notre Dame, Indiana, ended a week of prayer with a pledge of total abstinence from intoxicating liquors.

A Modern Temple of Literature

The New Public Library Building of New York

BY ARTHUR T. FOWLER

An event of more than local and even national interest has been the dedication of the New York Public Library. One of our leading reviews characterizes it as "the greatest library event in library history measured by material standards." The library is located upon the site of the old Croton Reservoir, on Fifth Ave., which for years was familiar not only to New Yorkers, but also to visitors in the metropolis. Here stands this magnificent and beautiful edifice surrounded by the tall buildings of commerce, swept by the surging tides of humanity and business traffic; its long, solid facade and marble whiteness proclaim a new note in the life of this city and nation. The most casual observer cannot

and Tilden foundations was completed and incorporated under the name of New York Public Library. In 1897 the city gave the site upon the condition that it should be kept open in the evenings as well as in the daytime, and on Sundays and holidays. In June, 1899, work was begun with the removal of the old reservoir, and the spring of 1900 saw the new foundation going in, and in November, 1902, Hon. Seth Low, then mayor of New York, laid the corner-stone. Except for some sculpture and minor decoration the present time sees the building completed.

Massive Proportions.

To estimate the grandeur, the massive

The whole is fireproof, as far as metal and stone will allow, even the book-shelves being bronze.

The Entrance.

As one approaches the main entrance he is impressed with the sculptured lions designed by E. C. Potter, and by a series of easy steps is brought to the front vestibule and under three massive arches which form the entrance. Above this entrance are seen the three inscriptions commemorating the names of the founders. On both sides of the entrance are niches in which sculptured fountains by Frederic MacMonnies are to stand, which will represent "Beauty Overcoming Ugliness" and "Truth Overcoming False-



The New Library Building, New York City.

but feel a sense of civic pride to know, when today so much is made of the dark side of our city life, that it is possible to carry forward to complete success an institution, which stands as a most remarkable, disinterested effort in the cause of philanthropy.

The Tilden Fortune.

The task of combining the resources of the Astor and Lenox libraries and the Tilden Foundation, and building up one great library on Manhattan began to take form soon after the death, in 1886, of Samuel J. Tilden, who left the bulk of his large fortune to the city of New York in trust without restrictions for educational purposes. There were many difficulties to be overcome both legal and traditional, but the boldness of the conception and the largeness of the undertaking insured success where a less formidable plan would have failed. Of course there are other libraries in the city, such as the library of the Historical Society, the Hispanic Society, and the library of Columbia University, all worthily housed.

In 1895 the union of the Astor, Lenox,

proportions and æsthetic qualities of this splendid building it must be seen. Even to depict it adequately is difficult, so skilfully has utility been blended with the æsthetic. It is a rectangular structure with two interior courts and four main floors, exclusive of the cellar. It fronts on Fifth Ave., 390 feet long and 270 feet deep. It covers an area 115,000 square feet. It cost over \$8,000,000, exclusive of the site. There are more than 200 rooms and halls. The main reading-room, which is the crowning glory of the building, 295 feet long and seventy-five feet wide, and fifty feet high with ceilings painted to represent the cloud-drifted sky, is the largest reading-room in the world. Underneath this is the main stack-room, divided into seven floors and fitted with sixty-three miles of shelves, with a capacity for holding 2,700,000 books. Other book-rooms have a capacity of about 800,000 more, making the library, as it stands, the home of approximately 3,500,000 volumes. Some one has estimated that the shelves would extend, when placed end to end, from New York to Philadelphia.

hood." There will be sculptured groups in the pediments of the pavilions at the north and south corners to represent "Art" and "Science." On the attic sculptured work and at the ends single figures of heroic size will represent "History and Philosophy," "Drama and Poetry," and "Religion" and "Romance."

On entering the building the impression of richness and dignity is deepened, as the visitor stands in the long hall finished in white marble, with its vaulted ceiling of the same material and simple decoration. Upon this first floor are administrative offices, special reading-rooms and galleries. In the basement are the facilities for the circulating library and the great mechanical plant which furnishes the light, heat and power.

Beauty of the Building.

The building has to be studied in order to appreciate its beauty, especially if one expects to find variety or warmth of color. There is variety of color, but it is characterized by refinement, the result of technical and painstaking skill. Here it stands out in contrast to the Library of Congress, in its ab-

sence of that which seems like an approach almost to gaudiness. It is a building the beauty of which grows upon one as it is studied. Many of its notable features must be pointed out before they are really observed. For example, every layer of stone runs level throughout the building, dividing walls, pillars and piers both inside and out of the building. Such a plan involved the minutest calculation. The marble vaulting of the main hallway called for a use of steel and stone adjusted with such nicety that the masonry alone would bear the strain put upon it, making it one of the finest examples of barrel vaulting in the world.

Volumes of Specifications.

The plan of unifying the various parts of the work under one executive officer for securing harmony and economy was most effective. On an expenditure of \$3,000,000 for the interior work, there was only a charge, it is said, of less than \$600 for mistakes. That every detail had to be foreseen and planned for is one of the marvels of modern structural engineering, and it is no wonder that it involved upward of 12,000 pages of specifications.

It is impossible in a short article to attempt a description of the interior of such a building. All of the rooms are planned and treated so that each one is a constant surprise to the visitor. From the brilliantly-lighted dome and painted ceiling over the main stairway, to the smallest piece of molding, there are dignity and charm combined with simplicity.

Decorations.

The color scheme has been carefully planned as to light effects. It is based upon ancient conceptions wrought out with modern impulse and feeling. The climax is reached in the ceiling of the reading-room where a bold color design in gold, blue and red has been worked out, suggestive, it is said, of the ceiling in the Basilica of Santa Maria Maggiore in Rome. The walls of this room are as yet undecorated, but will ultimately have painted upon them illuminated maps after the manner of the ancient Venetians.

What has been said of the color work is also true of the sculpture. It is a contribution of some of the best modern sculptors, based on classical models yet modern in feeling and execution. To some there comes the impression of the classical, or the academic, upon others the opposite effect is produced. This is illustrated when one sees the marble vases on each side of the entrance with their graceful lines, yet each fulfilling a purpose. It is here that is seen the philosophy of modern architectural style—usefulness and beauty.

The Soul of the Building.

To the thoughtful observer, however, there is another consideration, and that is the institution of which this building is to be the home. The architectural charm, richness of decoration and delicate tracery have their place, but the real value is in the library itself and the intellectual enrichment and moral inspiration coming to those who use it. When we think of the thousands who use the reading-rooms, and not only these volumes but the 100,000 in the district libraries every day, we see something of the vast influence which this institution may have in the intellectual and moral uplift of a great city. This was expressed in the words of President Taft at the opening ceremonies when he said: "It is not in the number of pamphlets, or manuscripts that this library stands out first in the world, for I believe, considered from that standpoint, it is only the sixth or seventh greatest collection; but it is in the facility of circulation and in the immense number of books that are distributed each year for use to the citizens and residents of New York and vicinity that this library easily takes the first rank."

Rare Treasures.

This account would be incomplete without a brief reference to the many rare treasures which find a home in this building. The Lenox Library, celebrated for its rare collection of Americana, contains copies of every book obtainable prior to 1700 bearing on the New World. To these have been added George Bancroft's famous historical library and the noted Emmett papers relating to the American Revolution. The files of newspapers form in themselves a rare collection, and begin with the year 1710. While some

of the earlier files are fragmentary, yet there are no fewer than 1,000 volumes of papers published prior to 1800.

Besides these valuable possessions which deal with the early history of America, this library contains many rare books and folios and many collections, among which are some 3,000 volumes of Shakespeariana. There are 10,000 volumes of music, 8,000 volumes of Bible collections, and a marvelous collection of geographical material of 21,000 volumes, with many thousand maps from the earliest times to the end of the seventeenth century.

IN LINE OF PROMOTION

BY WILLIAM E. BARTON

In the United States navy the death or retirement of an officer moves the whole row up one notch. The man next below takes the vacant place and every one moves up. Each man can tell just how many people are between him and a particular coveted place above, and in what order, barring demerits, accidents and certain exceptions with which I am not familiar and which are unimportant in our present study of conditions, he may hope for advancement.

In Ministry No Promotion.

But it is not so in the ministry. We have no system whereby the theological fledgling having served two years in a church of fifty members shall be advanced to one with 100 members to which he may expect to minister three years, after which he may move on to one of 200 to 500 members, and so by degrees till he becomes a theological professor, religious editor, or a saint in heaven. Promotions are made by all sorts of experiments and in every known order.

There lies before me a biography. It is written by a minister, and he assures me that it is not his own story he is telling. I should have felt sure of it anyway, for he is not a man to complain about himself; but just to assure me that he is talking of some one else, he tells me the real name of the minister who is laboring there.

Now if any pastoral committee of any church in Larger Village wants the name of Rev. Solid Merit and will send me a stamped and self-addressed envelope, I will tell them his real name. I do not know him except through the following letter and a note which accompanies it. Read the letter:

"Painful But Commonplace."

"The pastor has just left Larger Village and a new pastor is to be engaged in his place. At Smaller Village, distant an hour's ride by rail, lives Rev. Solid Merit. He is several years along the road to a long pastorate. His record demonstrates plainly that he is of the long pastorate variety of preachers. He is a graduate of a well-known college and of a high-grade Theological Seminary. No short pastorate is debited to his account. He is known to the church of Larger Village as delegate to occasional conventions, and by rather infrequent exchange. Once he gave efficient aid in evangelistic services when souls were born under his preaching. With several of the members of the church in Larger Village he had formed a strong personal friendship. He is likable, genuinely good, and in every way qualified to serve as pastor in Larger Village. His present salary is only a trifle smaller than that at Larger Village. Mrs. Merit also is worthy of the name. She was born and educated in Chicago. For years she taught in the Chicago public schools. Any church might well be proud to have her as pastor's wife. By every principle of fitness Rev.

Solid Merit should be sought by the church of Larger Village. He is the logical successor to the vacant pulpit.

The Way Churches Are Fooled.

"But he is not even thought of. Rev. Brilliant Flash has been mentioned to the committee by the home missionary superintendent. Rev. Flash comes from distant Small Village. It is hinted to the committee that he has a wonderful education, though no details are mentioned. He has been in his present field sixteen months. (That sounds much longer than to say, a little over a year.) He desires better educational advantages for the young Flashes. (The young Merits are in a similar case.) He preaches two brilliant sermons; he sings. It is said that Mrs. Flash plays. He is on his way to larger fields, and must be engaged at once if a' all. At a business session held the same Sunday evening some credentials are given. It is said that he has been five years in the ministry, but the church has almost no information further than this. By about a two-thirds vote a call is extended. As far as the church is concerned the contract is made. It so happens however, that Rev. Flash, after some dallying declines. Then the church invites Rev. Dash from Distant Small Point, and still Rev. Solid Merit is not considered. All this is painfully commonplace. But Query: How shall Rev. and Mrs. Solid Merit ever gain deserved promotion?"

Here is Their Man.

Now you have read the tragic story of Rev. Solid Merit as it has been told by our correspondent. What would you advise him to do? What would you do if you were in his place?

Ministers have their ambitions. Their families grow up and wear shoes one size larger every year, and outgrow their clothes and need larger ones, and all this costs money. Ministers need larger salaries as their families grow. They need and deserve a reasonable prospect of promotion if they are faithful. It is right that a minister should serve an apprenticeship; it is not right that he should be kept perpetually as an apprentice.

How shall Rev. Solid Merit get out of Smaller Village into Larger Village? Do you know the way out? Tell him, and his brethren. Shall he advertise himself? Shall he blow his own horn? Shall he cultivate the good graces of the newspapers? Or shall he say nothing and saw wood, and will his modestly growing woodpile attract the attention of the church committee in Larger Village?

Small Billy (at seashore)—Can't I have a ride on a donkey?

Mother—No, darling, father says not.

Small Billy—Why can't I have a ride on a donkey, mother?

Mother (to father)—Oh, for goodness' sake, David, give him a ride on your back to keep him quiet.

The Last Letter of the Beloved Disciple

A Study of the Third Epistle of John

BY EDGAR DEWITT JONES.

Students of the life and writings of John find three distinct periods in his career. The first when he was the constant companion of the Lord, the second after the death of Jesus when he was an exile in the island of Patmos, where he wrote the Apocalypse, and the third when in his old age he was the beloved leader of the church of Ephesus. It was during this latter period that the fourth gospel and the epistles that bear his name were written.

It is difficult to over value the worth of a letter from a beloved relative or a very dear friend. Next to meeting them face to face, a letter is most appreciated. The personal element is in it. As one reads the written page, it is easy to fancy the face of the writer appearing, and sometimes it seems almost that one hears the sound of the familiar voice. And what shall we say of the last letters that dear ones write? How we treasure them, how we take them out of trunk and other treasured places and re-read them!

Letters of England's Great Men

One of the rooms in the famed British Museum is given over to the letters, manuscripts and writings of England's great dead. It is an altogether hallowed place—letters of Gladstone, Tennyson, Browning, Dickens, Gray, Dryden, letters of kings, queens and princes. Once in that room it is not an easy thing to leave those precious papers. If

"the tongues of dying men

Enforce attention like deep harmony,"

it is also true that the letters of dying men attract and affect us deeply.

This third epistle is very likely the last letter that John wrote. If not the last, it is one of the last that we know. It is brief. It has fourteen short verses; two hundred and eighty-nine words. It can be read easily and intelligently in two minutes. This letter is addressed to one "Gaius, the beloved." This may be the same "Gaius" who was Paul's host at Corinth and is mentioned in Romans, the sixteenth chapter and twenty-third verse. Or it may be the Gaius of Macedonia, mentioned in Acts the nineteenth, or the Gaius of Derbe alluded to in the twentieth of Acts. But we do not know. He may have been one of these three Gaiuses or a different person from all four. We do know, however, that he was a faithful Christian, and a friend of John's.

Soul Prosperity.

"Beloved, I pray that in all things thou mayest prosper and be in health even as thy *soul* prospereth." Soul prosperity. How good of John to write that. What sort of prosperity is yours, is mine? Is it houses and lands? Is it stocks and bonds? Is it place or position? It that all? Then it is not enough. By and by, we shall have to leave these possessions, jewels, homes, books, broad acres, and when that time comes, character, soul-wealth, will be the only thing we shall be able to take with us into the great beyond.

When his age was eighty years, John Quincy Adams was met on the streets of Boston by an old friend, who, taking his trembling hand, said: "Good morning! And how is John Quincy Adams today?" "Thank you," the ex-President replied. "John Quincy himself is well, sir, quite well sir, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have

nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think that John Quincy Adams will have to move out of it soon, but he himself is quite well, sir, quite well."

The Glory of Hospitality.

"Beloved, thou doest a faithful work toward them that are brethren and strangers withal who bore witness to thy love."

Gaius was a hospitable soul. His house was ever open to the weary traveler and sometimes persecuted Christians. They were in the habit of stopping with Gaius, these pilgrim Christians of that early day, and after rest, refreshment and a cheery conversation went on their way rejoicing. In Romans twelfth, the apostle exhorts us to be "given to hospitality," in 1 Timothy 3:2, he writes that a bishop or elder should be "given to hospitality," and in the Hebrew Epistle, we have this beautiful allusion: "Forget not to show love unto strangers, for thereby some have entertained angels unawares." This reference to Genesis the eighteenth, and Abraham's fine courtesy in entertaining the three men who came very unexpectedly before his tent door, is very apt and picturesque in the highest degree. There is a wall motto that I like much which reads on this wise:

"The beauty of the house is order,

The blessing of the house is contentment,

The glory of the house is hospitality."

Observe too, that the hospitality commended by John in this letter is Christian hospitality, that kind that is bestowed for and in the name of Christ for the extension of His kingdom upon earth.

Diotrephes, the Hinderer.

"I wrote somewhat unto the church, but Diotrephes, who loveth to have the pre-eminence among them receiveth us not. Therefore, if I come I will bring to remembrance his works which he doeth, prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that he would he forbiddeth and casteth them out of the church."

Diotrephes, the presumptuous! Diotrephes, the unruly! Diotrephes, the unlovely! Diotrephes, the domineering! Have we not all met such a character as this? Many a young church has been wrecked by one such member, who, full of arrogance and pride, presumed to lord it over his brethren. How un-Christ-like! How ruinous such a course! Paul in Romans thirteenth gives good advice. "For I say through the grace that was given me, to every man among you, not to think of himself more highly than he ought to think, but so to think as to think soberly." Again, hear Paul in 1 Cor., the thirteenth chapter. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly seeketh not its own." Try to measure Diotrephes by this standard and see how very small he becomes. How he dwindles. How he shrinks! There are a few people who seem to enjoy ecclesiastical authority, that do so like to sit in judgment upon their brethren branding some as "sound" and stigmatizing others as "heretics." Listen to John's advice after his reference to Diotrephes.

"Beloved, imitate not that which is evil but that which is good."

Demetrius the Helper.

But John contrasts with this hinderer a blessed helper, a man named Demetrius. "Demetrius hath the witness of all men and of the truth itself. Yea, we also bear witness

and thou knowest that our witness is true."

One wonders if this is the same Demetrius of whom we have an account in Acts, that silversmith who made shrines of Diana and was the instigator of the furious uproar among his fellow craftsmen and turned them against Paul as one whose doctrine was hurting their business—one wonders if this is one and the same man. If so, and there is a strong probability that such is the case, what a striking example of the power of the gospel. The leader of the Ephesian mob, a pagan and an enemy of Paul, becomes a leader among the Christians, a faithful and devout follower of the Christ. Such a conversion, however, is no more wonderful than thousands of others, from Paul to Jerry McAuley, and from Augustine to John James Tissot.

A Hinderer and a Helper! Diotrephes and Demetrius! How their characters stand boldly out by way of contrast. Which are you? A helper or a hinderer? Are you lovable, humble and helpful, or are you presumptuous, headstrong and wilful? Diotrephes or Demetrius, which?

The Salutation an Exquisite Touch.

"I had many things to write unto thee, but I am unwilling to write them to thee with ink and pen, but I hope shortly to see thee and we shall speak face to face."

What an exquisite touch of refined and gentle nature. And have not many of us had a similar experience. How loath we are to try and put in writing some things that we would much rather speak face to face. If you were writing some dear friend today, whom you expected to see within a few days whether or not you expressed it so beautifully as did this aged saint, I think, indeed I am quite sure, you would feel just precisely as did John. You would wait till you met your friend to talk of some things rather than to write them.

Note particularly the last sentence of this letter. "Salute the friends by name." Now this is admirable. For the flavor is exquisitely personal and individual. "By name." There is a like incident recorded by Mark in his account of the visit of the Marys to the Savior's tomb, and the young man in white saying "Go tell his disciples and Peter." "And Peter." Peter singled out and individualized. I have not the time to enter very far into the significance of this incident, this mention of Peter, but if you will permit your mind to run swiftly over Peter's experiences as a disciple and particularly his show of loyalty when the mob came to take Jesus, his subsequent denials and repentance, I think the specific mention of Peter's name in this connection will edify and inspire you as well as affect the depths of your emotions.

"Salute the Friends by Name."

In John the tenth chapter, Jesus likens himself to a shepherd and calls himself the good shepherd. In the opening of the chapter he refers to the shepherd calling his sheep by name and further on, in fact in the very heart of the chapter, Jesus carries fully out the striking analogy. "I am the good shepherd and I know mine own and my own know me." Here again is food for reflection and unspeakable comfort. Is it possible that God knows us so personally as this? Read the tenth of John again and again, and I think by and by you will lay hold of this truth in such a way that it will draw you very close to the heavenly Father. "Salute the friends by name."

We generalize too much in our Christian loves. We are not personal enough in our views of God and our relationship to Him through Christ.

In New York City there used to live an old printer, a Christian man who was a little eccentric in some things. He once printed a New Testament in which he inserted his own name in striking texts that had to do with conversion or discipleship. For instance, he "set up" John, 3:16 like this:

"God so loved the world that he gave His only begotten son that John W. Thomas believing on Him should have eternal life." Hebrews 2:3 he printed in this wise: "How shall John W. Thomas escape if he neglect so great a salvation?" Well, now, the old printer had gotten hold of the really big and vital principle in the Christian life, that of individual responsibility. "Salute the friends by name"—a fine touch this, a most blessed way in which to close the letter.

The glory of a quiet, old age is all over

and all through this third epistle. The storm and stress is behind. The fine old character has been molded after Christlikeness, through struggle and strife, but peace is his portion now. It was with John as he wrote these words, the time of sunset and evening star. Nor is there any "moaning of the bar" experience for him.

"But such a tide,
As moving seems asleep
Too full for sound or foam,
When that which drew from out the
boundless deep
Turns again home."

The letter closes in an atmosphere of serenity of spirit that suggests a splendid sunset which promises a clear and cloudless tomorrow.

THE ROMANCE OF HADDON HALL

BY FRED MYRON COLBY

None of the old English manor houses are more interesting and few if any are statelyer than Haddon Hall. It is situated in the midst of one of the loveliest of the English counties, occupying a delightful location on the summit of a low hill overlooking the River Wye. It has been called the most perfect and the best preserved of all the old baronial halls of "Merry England," but its chief interest and charm lies in the fact that it was the home of Dorothy Vernon, the heroine of one of Charles Major's popular novels. The story of the charming Dorothy is one of the most fascinating romances of the English peerage. The real facts are slightly different from those familiar to the readers of "Dorothy Vernon of Haddon Hall."

Some more than three hundred years ago Haddon Hall was the residence of Sir George Vernon, one of the proudest and richest of English nobles, so famed for his lordly hospitality and the magnificent style in which he lived, that he was known far and wide as the "King of the Peak." He had no son, and two daughters, Margaret and Dorothy, were the heiresses of his enormous wealth. Dorothy, the youngest was the belle of the region, a wonderfully gay and beautiful girl, of a winning sweetness of disposition and the most engaging manners.

The two heiresses had suitors by the score, and the elder, Margaret, with her father's consent, finally became the affianced bride of Sir Thomas Stanley, the heir of the Earl of Derby. Pretty Dorothy, however, had lost her heart to John Manners, a second son of the Earl of Rutland, whom she had met by accident one day riding in the neighborhood. Young Manners went very frankly to Sir George Vernon and asked permission to visit Haddon Hall as Dorothy's suitor. But the king of the Park had designed a higher alliance for his youngest and loveliest daughter than with the second son of even a noble earl, and a decided refusal was given to young Manners, and poor Dorothy forbidden to have anything to do with him. But the ardent young lovers were not inclined to obey this arbitrary command. John Manners, in the disguise of a woodman, contrived to get employment on the estate of Sir George, and taking into his confidence the faithful nurse of Dorothy, managed to carry on some communication with her and to get an occasional stolen interview, several of which took place in the upper terrace, now known as "Dorothy Vernon's Walk." And now the harsh and cruel stepmother steps into the story. She suspected Dorothy although she knows nothing, and her surveillance is so close and watchful that the young girl's life was made most unhappy.

When her lover therefore boldly proposed to her that she fly with him and become his wife, Dorothy was not long in consenting,

knowing how impossible it was to overcome her stepmother's objections, and believing and hoping that her father might forgive them in the end. It was accordingly planned that Dorothy should secretly leave her father's house on the night of her sister Margaret's wedding when, in the midst of the feasting and revelry, she might more easily make her escape unobserved. Meanwhile John Manners made all the necessary preparations to take away his destined bride, safely and swiftly, when once she gave herself to his care.

The night of the wedding came at last. Haddon Hall was filled with guests and gay with revelry. After the marriage ceremony had been performed in the chapel, the feasting and the merriment began and lasted for hours. Dorothy, of course, was obliged to be present at the opening hours, but later, when the music and the dancing was at its height in the great hall, she stole away unperceived and hastened to her room.

Everything was ready. Her devoted nurse covered her light ball dress with a warm wrap. There was a sad and hasty parting, and Dorothy Vernon ran down the now famous steps, flew across the dark pathway, and up the stairs that led to the terrace. In another moment she was safe in her lover's arms. There was no time for delay. The fleetest of horses were soon widening the distance between Haddon Hall and the runaway couple. Nor did they make any needless stops until they reached Aylstone, in Leicester Forest where, all arrangements having previously been made, faithful John and loving Dorothy were quietly married.

There were wonder and consternation at the Hall when the flight of the young heiress was discovered, but for a long time no information of her whereabouts came to her sorrowing father. Sir George had deeply loved his youngest daughter and when, after awhile, a letter came to him from her and her husband, asking forgiveness for marrying without his consent, he could not withhold his pardon, and in less than a year Dorothy returned to Haddon with her chosen life companion.

The early death of Margaret left Dorothy sole heiress of her father's wealth, and thus Haddon Hall and all the estates of Sir George Vernon passed into the possession of the Manners family, and from them descended to the present owner, the Duke of Rutland.

All the story comes back to one as he wanders about the ancient manor house. Pretty Dorothy's name is attached to more than one part of the old Hall. Here is "Dorothy Vernon's door," where she passed out on that far-away festal night; and "Dorothy Vernon's steps," descending into the garden, and out on the terrace is "Dorothy Vernon's Walk,"

where she and John Manners used to keep their tryst on many a dusk and many a moonlight night. So one of the noblest of the old English halls is best remembered on account of the love romance of a young girl.

Stately, beautiful, romantic Haddon Hall, its history, unlike that of most baronial residences, has always been one of peace and hospitality, not of war and feud and oppression: and however much its owners may, at one period or another, have been mixed up in the stirring events of the ages in which they lived, Haddon itself has taken no part in the turmoils. It has literally been a stronghold; but it has been the stronghold of home and domestic life, not of armed strife.

Very near Haddon Hall and almost overshadowed by its towers, stands Bakewell Church, where there is a handsome monument erected over the tomb of Dorothy Vernon, her husband, Sir John Manners, and their four children. Every tourist who visits Haddon Hall wend their way to the old church to shed a tear over the grave of the beautiful girl whose story invests Haddon with so much charm. The following inscription is engraved on the pedestal:

"Here lieth Sir John Manners, of Haddon Hall, second son of Thomas, Erle of Rutland, who dyed the 4 of June, 1611, and Dorothy, his wife, one of the heires to Sir George Vernon, of Haddon, Knight, who deceased the 24 day of June, in the 26 year of the reign of Queen Elizabeth, 1584."

Calcutta's Criticism

The news of the transfer of the capital of India to Delhi was received in Calcutta with an incredulity which soon turned into indignation. The European community to a man regarded the transfer of the capital to Delhi as unfair to Calcutta and mischievous in itself, whilst special resentment is felt at the secrecy with which a change so momentous was resolved upon. It is usual here to take the opinion of certain public bodies, such as the Chamber of Commerce, on even trivial matters; but no one was consulted regarding the degradation of Calcutta from its position of capital, and even the Bengal government were wholly ignored, and such treatment is strongly condemned as insulting to a great city. The commercial classes view with apprehension the removal of the government from all contact with mercantile and manufacturing interests. The annual migration to Simla has always been deplored here as placing the government out of touch with public opinion. Now the aloofness will be complete and the administration will be guided solely by the ideas of a small official coterie. Delhi will be merely a Simla in the plains, and people are amazed at the light-hearted manner in which the government regarded the enormous cost of political reconstruction. The blow which has fallen upon Calcutta has temporarily overshadowed the revocation of the Partition of Bengal, though many regard this as the gravest blunder included in the so-called boons. It is recognized, however, with satisfaction that the power of the government of India will be much diminished by the change, and that the growing independence of the provinces will receive a strong stimulus. The meddlesomeness of a supreme government has long been resented in Bengal—Calcutta Correspondent of London Times.

Come, heavy laden one,

Where'er thou art;

Lay at the Master's feet

Thy broken heart;

Cast thou on him thy care;

Though hard thy cross to bear,

Jesus, who answers prayer,

Sweet rest will give.—Fanny J. Crosby.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Two Book Reviews

WOMAN AND LABOR. By Olive Schreiner. Among the publications of the year, the tion to labor is this brief and brilliant book most convincing statement of woman's relation from far South Africa. With the same graphic touch with which she told her *Story of An African Farm*, the author tells of woman's ancient and traditional labors, when she helped her husband to bear the world on their shoulders, and was content. She asserts that as a result of the economic revolution of the past century, brought about by the substitution of mechanical appliances for hand labor, fully three-fourths of her field of work has shrunk away forever, and the remaining one-fourth still tends to shrink.

The labor problem before the modern woman is not the same as that of the unemployed male. Man, by virtue of superior training and other favoring circumstances (too numerous to mention here) can more easily adjust himself to economic changes than woman. At the worst, his problem is but that of the individual—the simple alternative before him is *find labor, or die*; there never has been, and there never will be a time, when the majority of males in any society will be supported by the rest of the males in total mental and physical inactivity.

But that menace faces the unemployed female; her choice is that between finding new forms of labor or sinking into a condition of "sex-parasitism"; the result of this parasitism has invariably been the decay in vitality and intelligence of the female, followed after a longer or shorter period by that of her male descendants and her entire society.

"In the history of the past, the dangers of sex-parasitism have never threatened more than a small section of the females of the race, and those of some dominant class—the mass of women beneath them being still compelled to assume some form of strenuous activity. It is at the present day, under the peculiar conditions of our modern civilization, that for the first time, sex-parasitism has become a danger to the mass of civilized women."

Sex-parasitism was, of course, seen in the old civilizations of the East, in the woman of the harem, with no necessity or desire for exertion—life to her was merely the gratification of her own appetites, and the stimulation of the appetite of the male by whom she was maintained. Even in free Greece and Rome, with no degrading polygamy to drag her down, we find women of the leading classes relieved of all motive for labor by the wealth of subject nations and the toil of slaves, the "most perfect and appalling picture of the parasitic female the earth has produced—a picture only less terrible than it was pathetic. It was inevitable that this womanhood, of types like Agrippina and Messalina, should at last give birth to a manhood as effete as itself, and that both should have been swept away before the march of a race whose women were virile, and could give birth to men."

"So, we find, that it has almost invariably been from the women to the men that enervation and decay have spread. It is the woman who is the final standard of the race, from which there can be no departure, for any distance, for any length of time, in any direction; as her brain weakens, weakens the man's she bears, as her muscle soft-

ens, softens his; as she decays, decays the people."

This female parasitism, which in the past threatened only a small section of earth's women, now threatens the whole mass. The female labor movement is in its ultimate issue, an endeavor on the part of a section of the race to save itself from inactivity and degeneration.

"It is the perception of this fact, that, not for herself, nor even for her fellow woman alone, but for the benefit of humanity at large, she must seek new fields of labor, which leads to the woman's most superficial and seemingly trivial attempt at readjustment—a certain dignity and importance."

Her cry today, then, as voiced by this remarkable little book is: "*Give us labor and the training which fits for labor. We demand this not for ourselves alone, but for the race.*"

UNDER THE PROPHET IN UTAH, By Frank J. Cannon.

There seems to be a growing sense of alarm about the menace of Mormonism in our land, and as a result much is being written about it today. The next book in the Home Mission study course will be on Mormonism, and some of our Woman's Missionary Societies will be looking this moral enemy of the dignity of womanhood and the purity of the home straight in the face.

At such a time as this, the publication of *Under the Prophet in Utah* is of exceptional interest. The author is Frank J. Cannon, an ex-Mormon, and son of George G. Cannon, one of the great leaders of the Mormon church. Mr. Cannon was the first United States senator from Utah, and was the man who made for Utah the pledges on which statehood was granted to her; there is no question, therefore, of his perfect familiarity with the subject on which he writes.

There may be, however, a wide difference of opinion with him in regard to the picture he paints of Mormonism prior to the admission of Utah as a state. He describes a Mormon community then practicing polygamy as being as innocent and virtuous as those who practised it in the days of Abraham. Polygamy was legal then and there was nothing clandestine about it, but most of us think that plural marriages even under such favorable conditions could not but be debasing to the individual, the family, and the state.

When Utah was admitted as a state in 1890, it was under the solemn pledge that polygamy would be abolished, and for a while it seemed as though the church meant to keep it; but it has been an open secret for a decade or more, that plural marriages were being made in Utah, with the secret sanction of the Mormon church. There is no discounting the darkness of the picture that Mr. Cannon paints of polygamy today—a picture which he reinforces by many specific instances of a heart-rending character.

A girl, brought up in the teachings of the Mormon church whose mother, perhaps had contracted a legal plural marriage, would be an easy victim for a man who sought to establish polygamous relations with her. He could give her no marriage certificate, for that would be evidence that he had broken the civil law. She is forbidden to name the priest who married her, for to do so would

make him a criminal. Some day she must face the fact that the children born of her marriage are illegitimate, that she is no wife in the eyes of the law or society, and that both she and her children are social outcasts.

But Mr. Cannon does not rest his arraignment of the Mormon church on its broken pledge about polygamy; he charges it with being a political hierarchy, which enables its president, Joseph F. Smith to control the votes of a supposedly sovereign state; he tells how, at a word from him, it goes either Democratic or Republican.

And further he charges that this hierarchy has turned all the industries of Utah into a monopoly, completely controlled by their millionaire prophet, compared with which all other trusts and monopolies in the land are mere child's play. He reveals Mormonism as an open sore of social, political, and industrial corruption, entirely out of keeping with the ideals of twentieth century Christian democracy.

I. W. H.

2,691,379 Men Left Over

The female of the species is less numerous than the male, according to a census bulletin giving the distribution of the population of the United States according to sex.

The numeration taken as of April 15, 1910, showed that in the United States as a whole there were 47,332,122 males and 44,640,144 females, or a proportion of 106 males for every 100 females. Moreover, the men are increasing their lead. In 1900 there were only 104.4 males to every 100 females. The figures for 1910 mean that if every one in the country was ordered to marry there would be 2,691,879 wifeless men left over in the rush.

In only five states and the District of Columbia do the women and girls outnumber the men and boys. Here is their relative strength:

State.	Males	Females
Massachusetts	1,655,226	1,711,190
Rhode Island	270,359	277,251
Maryland	644,225	651,121
District of Columbia ..	158,050	173,019
North Carolina	1,098,471	1,107,816
South Carolina	751,842	763,558

Ten years ago the females outnumbered the males in five other states: New York, New Hampshire, New Jersey, Virginia and Georgia. Now the tables are turned. The bulletin says in part:

"At birth the number of males always exceeds the number of females, but male mortality is always greater than female, consequently, through the excess of male deaths, the number of females gradually approaches that of males, and in the later years of life exceeds it. In the United States there is generally a lower death rate than in northern European countries, and the difference between the death rates of males and females is not so marked.

"The equality in the number of the sexes occurs here at a later age than in European countries, and the slightly greater male death rate does not overcome the initial advantage which the males have at birth. The result is for the native white population of the United States generally an excess of males. The negroes, with their greater death rate, show the same result as is observed in European countries, namely, an appreciable excess of

females in the population both in 1910 and 1900."

The bulletin shows that New England has 64,452 more females of middle age and beyond. It is fair to assume that there are more spinsters in New England than in any other section, but proportionately the excess of females, and presumably of spinsters, in the District of Columbia is even greater.

Immigration is the explanation of the larger part of the big excess of men in the United States. Almost every country which sends its sons and daughters to America furnishes more of the former than of the latter. Ireland is the only important exception to the rule of a large excess of males. In some instances there are three or four times as many men as women among the immigrants from old world lands.

The young men cross the sea to seek better opportunities for earning a living, and the women, for various reasons, are more likely to stay where they were born and reared. It is easier for the men to obtain money for the long journey and they feel safer in such ventures. Often they go to prepare homes for their sweethearts and in many cases they are not able to send for them, as they expected to when they left their native village.

La Follette for Woman Suffrage

In his speech making tour in Ohio, Senator La Follette declared for woman suffrage, in these words:

"I say that women have as much right to the ballot as the men. Do you know that there are seven million women in this country earning their own living by day wages and that they are adding to the wealth of the nation? For this reason they have a moral right to have a voice in the questions of government and all that goes to improve living conditions of the homes which are governed by legislation."

Women of Note

—When Mrs. Julia Kruttschnitt, wife of the noted railroad manager, recently went to New York she was asked whether she would enter society. Her reply was: "Society in the restricted sense, doesn't interest me. It bores me. What I term the highest social life is that confined to small circles of intellectually congenial persons—persons with some pursuit, some specific interest. It may be woman in some form; it may be science; it may be business; it may be housekeeping, but it must be something. No woman has a right to sacrifice her entire life to society. If I had the bringing up of a family of girls there would be no formal debuts. They should be brought up to interest themselves in whatever trend their thought and inclination took them."

—Mrs. L. C. Warner of New York has given \$40,000 to Oberlin College to complete the Warner gymnasium, the endowment of which has already been provided for.

—Mrs. Elizabeth Davidson is said to be the only woman bank president in Maine. She is at the head of the York County National Bank.

—Miss H. K. Graham, secretary of the Church Temperance Union Society of the United States, is said to be largely responsible for the introduction of the lunch wagons now so common in our larger cities. The first night lunch wagons were sent out in New York City some ten years ago, seven of them being purchased and equipped by a \$10,000 donation. The first year 35,000 ten cent lunches were served. Last year the number had increased to 386,018.

—Boxing among the girls of the Los Angeles High School has been put under a ban. Dr. E. C. Beach, physical director of the city high schools, said it was not the

aim of the instructors to turn out a generation of feminine fighters and there was no desire to develop an unnaturally combative disposition, "which would interfere with the natural laws of the home."

—Mayor-elect R. H. Dow of Santa Monica, California, has announced his intention to appoint seven women to act in an advisory capacity during his term as mayor.

—Ellen Key, the great Swedish reformer and writer, lives at Alvastra, in southern Sweden. It takes two editions a year in America to supply the demand for her "The Century of the Child." This book in Germany is even more popular.

—Mrs. Annie Maria Fisher, who was in her girlhood the slave of Henry Clay, died recently and left \$10,000 to Tuskegee In-

stitute. Mrs. Fisher lived in Brooklyn, N. Y., and is said to have left an estate valued at \$100,000. Vate parties were found who took upon themselves the defense of Juan Cruz, one of Mr. Johnson's deputies who was set upon by four Indians, made drunk in a bootleggers' establishment and who in self-defense killed one of his assailants. The young Indian who had risked so much in the enforcement of the law, and then deserted by men "higher up," was cleared by an attorney of the W. C. T. U., and his act justified. But all this seems to have embittered the representatives of Uncle Sam in that section and Mr. Johnson handed in his resignation, "with a few words," which show he is as good a fighter as Dr. Wiley was when attacked by the whiskey ring.

Boys and Girls

"A Baby Small"

"Only a baby small,
Dropt from the skies;
Only a laughing face,
Two sunny eyes;
Only two cherry lips,
One chubby nose;
Only two little hands,
Ten little toes.

"Only a golden head,
Curly and soft;
Only a tongue that wags
Loudly and oft;
Only a little brain,
Empty of thought;
Only a little heart,
Troubled with naught.

"Only a tender flower
Sent us to rear;
Only a life to love
While we are here;
Only a baby small,
Never at rest;
Small, but how dear to us,
God knoweth best."

The Reclamation of Bonnie

A TRUE STORY

BY MABEL ALLEN.

Just before the Doctor, who rooms at my house, left for his regular week-end at his beach home, he rapped on my door and said:

"Miss Allen, you are not afraid of horses, are you?"

"Indeed not." I asserted, indignant at the suggestion. "Why?"

"I've decided to sell Bonnie," he stated firmly. "I've been feeding her for the last five years and we don't use her once a month. You know my folks are afraid of her."

"Afraid of her?" I echoed. "I thought she was such a pet."

"She is until you put the saddle on her or hitch her to the buggy."

"What happens then?"

"Oh, the mare is all right," he went on hurriedly, ignoring my question. "They're not used to horses, that's all."

Flashes of past conversations regarding Bonnie's behavior seeped into my brain. The desire to hear what he had to say kept me silent, however.

"I'll tell you what I'll do," he continued. "I'll bring her up from the beach Monday morning and I'll advertise her for sale. You can show her to people. I'll give you ten per cent if you sell her. The entire outfit, buggy, harness and saddle, will bring two hundred dollars."

That seemed fair. I decided to risk it, and before he left it was all arranged. I found a place in the block where I could rent a stable for a dollar a week.

Some time Sunday the telephone bell rang furiously. When I answered it, I found it was the doctor's sister-in-law.

"Oh, Miss Allen," she began excitedly. "The Doctor says he is going to drive Bonnie to the city tomorrow and you are going to sell her. For goodness' sakes let me warn you not to try to drive that animal. Several years ago, the Doctor's wife turned her directly into an automobile. The buggy was smashed, but somehow in the mix-up the horse escaped unhurt, but since then she is deathly afraid of them. She will run in an instant. She shies and backs and turns around short. In fact, my dear girl, you'll sign your own death warrant if you attempt to drive her in the city. We never try to use her out here, several miles in the country, even."

She talked steadily for fifteen minutes about the dangers of trying to use Bonnie. Then central cut us off. I was glad. Still I wanted to earn that twenty dollars. Then I wondered if I could not sell her by riding her. The Doctor had a fine cross saddle. I borrowed a divided skirt from a member of the Out West Riding Club.

Early Monday morning the door-bell rang. The Doctor stood on the step. Bonnie was tied to a telegraph-pole in front of the house. I got in the buggy and we drove to where I had engaged a place for her. I didn't try to take her out the next day, knowing that she would be stiff and sore from her long twenty-mile drive. The next day I rode her several miles along an unfrequented road. Nothing very terrible happened. Next day I grew bolder and we went down town. My reputation was made for a real wild west rider before we came back. As we turned into our own block a small yellow car came snorting and puffing around the corner. We went home the rest of the way on two legs. Not mine, but Bonnie's hind ones. Ever since then people speak to me and men raise their hats who never before knew I existed. So much does the world admire fearless horsemanship. That night the Doctor inquired if I had driven her yet.

I evaded his question and said that I was waiting for him to drive her first. We hitched up the next night and drove down town. We had a dreadful time. I saw what was the trouble about the time we went up on the third sidewalk. He was afraid of her.

It was necessary that she should be newly shod if she were to be offered for sale. It fell upon me to drive her several miles that day. Every minute my eyes and hands were alert for some sudden lurch or plunge. I got home finally. I wasn't so much afraid the next day.

The Doctor had especially forbidden me to take any children driving, but the rig was

so pretty and the children so coaxing, well, every child in the neighborhood was surfeited with buggy rides during Bonnie's stay. Then I tried to show her to possible purchasers. But Bonnie didn't want to be sold. Her actions were terrifying. All the neighbors held their breath and looked sad farewells when we whizzed past the corners. But we always got home safely. Then I began to see light.

Bonnie was very sweet and gentle, and I decided to see what I could do with her. The very first thing I did was to take off the check-rein. She held her head very high naturally, so it did not seem that it was a cruelty. But the first hill we climbed, down went her head and Bonnie pulled. On level road up went her head. We went out into the country for long drives. Whenever I saw a specially tempting wisp of grass along the roadside I guided her toward it. Before long she was nibbling here and there. She was such a confirmed runaway, the Doctor always tied her with double straps. When taking her around the neighborhood, I used to stake her out on vacant lots where the owners didn't object. I occasionally slipped the halter off. Bonnie followed me like a dog. Several times she broke the chain she was staked out with, but except for going over to get a drink where I generally watered her, she never strayed away.

I met an old lady one day, possibly four weeks after Bonnie's arrival.

"Did you get another horse?" she asked politely. "This one looks so gentle."

"It is the same horse," I laughed.

Doubt and incredulity covered her face like a mantle.

"Then you must certainly be a witch," she proclaimed.

"No," I hastened to tell her. "I just tried to look at things from her viewpoint. I let her do the things I would want to do if I were the horse and she were my driver. And she appreciates it."

"She certainly does," the old lady approved.

There isn't much more to say about Bonnie. The Doctor's family came to the house. I took them behind her. They were delighted. Today Bonnie is back in her luxurious home, the pet and pride of the family. A year has passed and her reform seems to be permanent. So it pays to be kind. I will always feel happy because I saved a really fine animal from becoming a city hack.

—Dumb Animals.

Not a Busy But a Clever Bee

Mr. F. L. Stuebing of West Pullman, near Chicago, has been keeping bees for years and years. Mr. Stuebing is a great student of bee life and knows the little merchant of the sweet, sweet, as do few. He told the following about a bonny rover of the clover patches, to the beekeepers in session in Chicago recently, as published in a big daily.

Mr. Stuebing may be a nature faker of the insect world, but the following is very interesting reading:

"Bum was born," began Mr. Stuebing, "in 1894. He outlived thirty generations of ordinary bees, and, except for an untimely death, might still be buzzing around the old hive. I noticed him first one warm, sunny day when the rest of his relatives were out gathering honey. Bum wasn't. Instead, he was standing around kidding with the guards at the front of the hive, looking as if he didn't have a care in the world. It struck me as peculiar, and I sized him up.

"He had a hooked body and long flat wings. You know an old beekeeper can recognize bees just like a cowman recognizes cattle. It's easy when you learn how. After that first look at Bum I got interested in him and used to keep track of his goings and comings.

They were worth watching. The average bee travels a mile a minute. Bum never went faster than ten miles an hour until he got within a hundred feet of the hive. Then he speeded up and shot down to the door so fast you couldn't see him. The average bee works himself to death in five weeks. Fact! Of course, it doesn't make much difference, because the queen is busy laying eggs at the rate of 2,000 a day, so there are always plenty of young fellows to take his place. In September, when the flowers are beginning to die, the bees which happen to be alive, start taking things easy, the queen quits laying eggs, and by the first of October there are about 20,000 bees left in the average hive. With good luck, nine-tenths of them will live through the winter, hardly moving a wing. Their only job is to take care of the brood—usually about 2,000.

"With the first flowers, though, they go on the wing again, and by the middle of June the most of the 20,000 are dead. I might add that the summer population of a good hive is about 60,000.

"Well, Bum managed to keep alive until September. He had too much sense to work himself to death. He made about two trips after honey a day, took things easy, and when the winter rolled around climbed in with the rest of the bunch and went to sleep. He got away with the same stunt the following summer. All the other bees were dead before they got wise to him. Bum slept through another winter, sneaked through another summer, and was starting out on his fourth season when he fell in with bad company. Maybe the other bees had been knocking him for his failure to bring in the goods—I don't know. Anyway, Bum got in with a bunch of robbers and started doing a little of it on his own hook.

"The robbers, you know, depend on their stealing abilities to 'swipe' honey from other hives. They have to get by the guards at the entrance and out again, but Bum was smart and succeeded for several weeks. Then, in the latter part of the summer of 1898—just about the time the Spanish war was ended—he got caught.

"I heard a big buzzing and ran out with the idea that one of the hives was getting ready to swarm. Instead, I found the whole population of Bum's hive fighting a life and death battle with the guards of the hive he'd been looting.

"Nothing like it ever happened before or since. It was ten minutes before it struck me that the hive had come to regard Bum as a sort of patriarch—an influential citizen—and that they were ready to fight for him. I got a smoker and broke up the battle, but when I started looking over the dead bees I found Bum's body. Under his wings was the honey that he'd just stolen from the hive.

The Island of Nothing-to-Do

Barren and rocky out there in the sea, Bold and as cold as an island may be, Loneliest island and sorriest, too— Poor little island of Nothing-to-do.

Nobody wants them, for everyone knows Nothing takes root there, and not a tree grows.

Nobody lives there. To tell the truth, who Wishes to stay where there's nothing to do?

—Selected.

The time was long past midnight.

"What was that terrific noise upstairs, darling?" exclaimed the nervous young man.

"I think it must have been papa dropping a hint," she replied.—*Philadelphia Record*.

Notes

A Social Revolution.

The enactment of the insurance law by the British Parliament creates a social revolution quite as important as the political revolution involved in curbing the powers of the House of Lords to estop all advanced democratic legislation. In this, as in some other respects, Great Britain is very much more progressive than the United States. We still let every old person, past the years of profitable labor, depend on charity or go to the poorhouse. Of course it has been bitterly attacked and severely criticized, but not even the Unionist Opposition has dared to attack the principle of it, only the details of the plan. Great Britain has never had an abler and braver Cabinet than she now has. They have amazing courage, and the two powerful men in it are Prime Minister Asquith and Lloyd George.—*The Independent*.

German Woman Seeks Votes.

For the first time the cry "Votes for women!" is to be a feature of a German political campaign. The Prussian Woman's Suffrage union, in an announcement, declares that it is the purpose to question every Reichstag nominee as to his attitude on the franchise question. It summons the women of the country to use their influence for the election of only such candidates as favor equal suffrage. After the campaign is over another inquiry will be made among the elected candidates with a view to carrying on a propaganda among the members of the new Reichstag. Until recent years the suffragist movement has made little headway in Germany, the majority of women being either indifferent or openly opposed to it.

Home Rule.

The differences between the religious faiths of Ireland no doubt present a serious difficulty. But it may be questioned whether those differences are as acute today as in the past. The church of Ireland has gained rather than lost by disestablishment. Catholics and Protestants will learn to work together as they are doing elsewhere when they are subjected to the same treatment. To favor one church at the expense of another is to perpetuate religious trouble, particularly if the inferior be preponderating in numbers and influence. Moreover, the Nationalist party has always included a Protestant element. Some of its most distinguished members have been of that faith. Yet political friendships have not been affected by dogmatic differences. At the present time the leaders of the Nationalist party are offering any reasonable security for Protestants under Home Rule, and have declared that a violation of religious equality would justify the interference of the Imperial Parliament. We shall certainly not diminish the power of the Roman Catholic church, or its hold upon the affections of the people, by refusing Home Rule to the Irish. It has taken a thousand years and more for the Northmen who conquered these islands to become reconciled to the Celts and earlier indigenous races. Perhaps we have now arrived at the last chapter of that his- and former Chairman of the Congregational tory.—Sir Joseph Compton-Rickett, M. P., Union.

"Aunt Mary, this is my friend, Mr. Spiffkins."

"I'm sorry, I didn't quite catch the name."

"Mr. Spiffkins."

"I'm really very deaf; would you mind repeating it?"

"Mr. Spiffkins."

"I'm afraid I must give it up—it sounds to me just like 'Spiffkins.'"—*Punch*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Evangelists Irl Sidwell and wife are reported to be in a revival meeting at Flora.

Noble Church is in a meeting conducted by Bennett and Castle. The pastor is M. O. Dutcher.

The Sailor Springs revival, conducted by O. M. Eaton, was concluded with a total of twelve additions.

J. M. Rudy began a meeting last Sunday at West Side Church, Springfield, for Pastor John R. Golden.

At West Point, A. O. Hargis is holding a revival meeting, with six additions at last report, five being by baptism.

A revival meeting at Mulkeytown, held by Evangelist F. A. Scott, of Indianapolis, resulted in thirty additions to the congregation.

A meeting lasting for three weeks at Clayton resulted in thirty additions. The evangelists were B. G. Reavis, of Missouri, and H. C. Ballew.

R. H. Robertson and his congregation at Shelbyville will be assisted in a revival meeting by F. F. Walters of Independence, Missouri, during January.

Robinson has a new pastor to succeed J. S. McGaughey, who was in this pastorate for four years. The new minister is W. T. Walker, who assumed the pastorate the first Sunday in December.

L. G. Huff, of Mt. Sterling Church, received four additions to the congregation on a recent Sunday. Reports indicate that the high standards of this church are being maintained under Mr. Huff's ministry.

There were twenty-three additions in the revival meeting at Farmer City, where Vawter and Marty are leading the congregation. The city is manifesting great enthusiasm over the meeting.

F. M. Branich has accepted a call to the Church at Colchester, where he will conduct a revival meeting, beginning about the middle of January. Mr. Branich recently held a meeting at Ponton, which resulted in five additions by baptism.

Miss Myrtle P. Parke is to remain at Carlock for the fourth year of her pastorate, having received a unanimous call from the congregation. Miss Parke has not only succeeded as a pastor, but recently held revival meetings with more than ordinary success.

The revival meeting at Neoga resulted in twenty additions, together with the harmonizing of the congregation. The evangelist's wife was called to the pastorate. The meeting was held by Lew D. Hill and his singer, Mr. Knowles.

Benjamin W. Tate, pastor at Pontiac, is following the Scoville evangelistic meeting with a revival in his own church, assisted

by Miss Vera Morris. This church is reaping large numbers from the campaign of the Scoville company.

The pastor at Literberry, C. G. Cantrall, has relinquished his ministry to accept a call to Fowler, Indiana. Mr. Cantrall was with the Literberry Church four years, and has made for himself a large place in the affections of the people of the entire community.

Near the last of December, the revival meeting at Ashland, conducted by Evangelists Rochester Irwin and wife, was concluded, having added to the church thirty-five, twenty of whom were on profession of faith. The minister, F. M. Morgan and congregation, joined in extending an invitation to the evangelists to return some time this year.

The Men's Bible Class at Christopher Church has a motto—"Do your religion." They are trying to make of value the social ideas of Christianity in relieving distress and poverty. Since the last of November, they have expended for this purpose approximately one hundred dollars to the satisfaction not only of the recipients but quite as well of themselves.

First Church, Danville, of which William E. Adams is pastor, was among those which observed an unselfish celebration of Christmas. The Sunday-school besides giving a large amount of edibles, made an offering of more than ten dollars in cash, and several classes for some time preceding Christmas were busy preparing sleds and dolls for less favored boys and girls.

Four young men of Eureka College, preparing for the ministry, held a week's evangelistic campaign at Cooksville during the holidays, under the auspices of the Y. M. C. A. Favorable reports are heard of the young men in the community, both in the church and among the men and boys outside the services. The church is now pastorless since the resignation of Mr. Mitchell, who removed to Missouri where college work will be pursued at the State University.

News Editorial

Fraternal Courtesies.

First Church, Springfield, where F. W. Burnham was recently invited to remain for a second period of five years, attended in a body the First Methodist Church the last Sunday evening of the year. The down town churches had planned a union watch service, beginning at nine-thirty, where stereopticon pictures of Palestine were thrown on a screen and where addresses were made by the local pastors, the last of which, just preceding the midnight hour, was delivered by the pastor of First Christian Church. The occasion furnished the opportunity for the courtesy related in the first lines of this report. The incident, while not of great mo-

ment in itself, was apparently appreciated by the brethren of the Methodist church, and suggests one of the many happy ways of successfully illustrating our real desire for Christian union.

Christian union is not delayed for the lack of a suitable plan for its consummation, once it is desired. It is not hindered by the lack of a true theology, or a correct and satisfactory theoretical basis for its accomplishment. It is delayed for the want of a body of people who exemplify real, vital Christian union in their attitude toward other religious bodies. A correct form of words, or a punctilious cleaving to a certain exegesis will not, of itself, advance Christian union, or vital religion. Christian union awaits today an organization of people who illustrate Christian union in their attitude toward other religious bodies—a body of people entirely unsectarian, practicing tolerance and fraternity without dissimulation.

We are hesitating today because no denomination has been able to show the world that it is capable of being trusted to practice thoroughly what it preaches. No denomination appealing for Christian union has ever been able to free itself from suspicion. In fact, the denominations preaching Christian union are more suspected than those denominations frankly avowing their acceptance of denominationalism, and who, therefore, practice it consistently. The business of the Disciples or any other body of Christians seeking to promote Christian union today, is not so much to prove our theology as to prove our sincerity. Whether justified by our attitude or not, the fact remains that we have been, and are even yet, in certain quarters, under grave suspicion. It is a duty imposed upon us by our very plea to create a trust in ourselves, and a favor for the plea by every conceivable courtesy and fraternal relation offered by our circumstances.

And Christian union, like the Kingdom of Heaven, need not fail of reality, because it may not immediately be universal. We may have as much of either as individuals or denominations will allow to be realized. The spirit of union will be consummated in individual Christians and local congregations, and in denominations, before it is universally accepted. Every pastor and every local congregation has the opportunity not only to live up to an ideal of Christian union, but also in a very palpable and far-reaching way to promote Christian union by exemplifying it.

Chicago

Monroe Street and Jackson Boulevard churches held annual meetings the past week and heard excellent reports of the past year's work.

Austin Church is conducting a lecture course which C. C. Morrison opened last week with a lecture, "An Affair of Honor."

The Quarterly Assembly of Chicago Disciples will be held Sunday afternoon, Jan. 21, in the First Methodist Church, Washington and Clark Streets.

Sheffield Avenue Church, Will F. Shaw, pastor, has waited for years to dedicate its building. At last the debt is liquidated. The dedicatory exercises were held last Sunday. Professor W. B. Taylor, of Bethany College, W. Va., a former pastor of the church spoke, having spent three previous evenings with the church in renewing old friendships and preaching. The consecration of Mr. Shaw to his hard task for the past seven years is proverbial among Chicago Disciples. He is greatly beloved by his people.

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loae Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

**The New Christian
Century Co.,
700 E. 40th St.
CHICAGO**

Church Life

C. C. Atwood resigns at Saldin, Kan., to take up the work at Troy, Kan.

W. P. Reynolds has resigned at Plano, Texas, and R. McDonald, pastor at Haskell, will take up the work at Plano.

James Small and Lee Bowen began last Sunday a meeting with the Capitol Hill Church, Des Moines, Iowa.

The church at Trenton, Mo., of which S. G. Fisher is pastor kept open house on New Year's day.

James H. Brooks is now available for protracted meetings or for a pastorate in any part of the country. His address is Blytheville, Ark.

The Cotner Ministerial Association is equipping a room in the main building of the University to be known as "Aylesworth Chapel."

The building in which the Christian church at Quinlan, Texas, was meeting, was recently destroyed by fire. There was no insurance.

The church at Savonburg, Kan., Walter B. Zimmerman, minister, has had an eighty per cent increase during the present pastorate. The New Year opens auspiciously.

The Sunday-school of the Buffalo, N. Y. Church has invited the pastor of the Presbyterian Church to a luncheon at which he is to address the teachers.

M. M. Nelson has accepted a call to the Highlands Christian Church of Denver, Colo., having formerly been pastor at Monte Vista. B. B. Tyler presided at the installation ceremonies.

Edwin S. Priest has been called to the pastorate of the First Christian Church of Ottumwa, Ia. and will begin work about June 1, when his school work in Drake is finished.

The Kansas City Star has recently published an interesting account of "The Greyfriars," of Paris, Mo., where F. W. Allen ministers. This interesting organization has for its object the uniting of the whole city in social and philanthropic work.

W. A. Webster has resigned from the pastorate of the Strodtman Heights Christian Church, St. Louis, Mo., where he has been pastor for two years. The church passed commendatory resolutions. Mr. Webster will probably evangelize.

The Magnolia Avenue Church of Ft. Worth had an all day "annual meeting and fellowship day," on Dec. 31. The annual statement of the budget shows a total amount of \$6,400. The church supports a missionary in Nankin, China.

The Christian Century acknowledges with thanks, the kind greetings of Louis H. Stine, pastor at Aberdeen, Miss., who bespeaks for us "luck and pluck, and push and nerve and backbone, throughout the year 1912." Mr. Stine has received a call from the church at Boston and will probably accept.

The Christmas celebration of the Central Church at Des Moines, Iowa, where Finis Idleman is pastor, found the "giving Christmas" a great success. The daily papers commented on the successful carrying out of the philanthropic scheme. There was a great reception in the church on New Year's with jokes, music, and social enjoyment.

T. L. Read reports that G. E. Williams has recently held good meetings at Vale and Ontario, Oregon. There were thirteen baptisms at Vale and two at Ontario, but the church is only in its beginnings and it is felt that a worthy start is being made. This was their first meeting.

E. O. Sharpe has accepted a call to the South Dallas Christian Church, Dallas, Texas. This congregation is a new one in a growing section of the city and should develop into a strong church. The present membership is 175. Mr. Sharpe's last pastorate was at Corpus Christi, Texas.

The church at Tacoma, Wash., is endeavoring to reap the full benefit of the Gypay Smith meeting. Six were baptized on Christmas eve and every department of the work seemed to be in good condition. There was an annual meeting last Tuesday for the election of officers and the hearing of reports of the different department heads.

S. T. Willis, president of the Virginia Christian College, sends a neatly printed greeting for the New Year. Accompanying is a statement of the conditions surrounding the institution over which Mr. Willis presides and the outlook is also set forth. There is every reason to believe in the success of the enterprise that is so wisely and so earnestly conducted.

What was said to be the most beautiful thing of the kind ever seen in California, was presented to C. C. Chapman on Jan. 5, in the form of a book, hand engraved and hand illumined, and containing hand-painted pictures of the church, the old chapel, and Bruce Brown, the pastor of the church, arranged so that every member could sign the book, thus making it a personal gift from every member.

There was a reception given by the church of Salina, Kan., to Benjamin L. Smith and wife, who are leaving for their new field of labor in Moberly, Mo. The mayor of the city made an address on that occasion and stated that Mr. Smith had been of the greatest assistance in the enforcement of the laws of the city. The church adopted resolutions of a strong character, commending the work done in Salina.

The friends of Wm. J. Wright will be glad to learn that the condition of Mrs. Wright is better and that her chances of recovery are more favorable than they have been for several days. The danger was from peritonitis, following operation. Mr. Wright says: "We ask for your prayers," and The Christian Century joins with its readers in the fondest hopes for complete restoration to health. Mr. Wright is pastor at Enid, Okla.

Attention of ministers of Kansas City and vicinity. The time of the monthly meetings of the Alliance of Christian Ministers of Kansas City and vicinity has been changed from the first Friday of each month to the last Monday of each month. According to this new arrangement, the January meeting will be Monday, Jan. 29, 1912, at 10:30 a. m., at First Christian Church, Kansas City, Mo. All ministers in territory adjacent urged to attend.

The First Christian Church, Massillon, Ohio, has decided to introduce Dr. Josiah Strong's "Studies in Social Christianity," as a course of study at the midweek meetings. Thirty minutes will be devoted to devotional exercises during which prayer and Bible study will form the larger part. Then a systematic study will be made from the text of Doctor Strong's writings. His studies in Social Christianity in pamphlet form are placed in the hands of each member.

Following are the dates and places of the rallies of the Foreign Society for the next ten days: E. W. Allen and two missionaries; Jan. 11, Washington, Pa.; Jan. 12, Bethany, W. Va.; Jan. 14, Pittsburgh, Pa.; Jan. 15, Steubenville, O.; Jan. 16, Warren, O.; Jan. 17, Hiram, O.; Jan. 18, Cleveland, O.; Jan. 19, Akron, O. A. McLean and two missionaries; Jan. 11, Sioux City, Ia.; Jan. 12, Omaha, Neb.; Jan. 14, Bethany, Neb.; Jan. 15, Hastings, Neb.; Jan. 16, Fairbury, Neb.; Jan. 17, Beatrice, Neb.; Jan. 18, Manhattan, Kan.; Jan. 19, Topeka, Kan.

L. T. Faulter writes most kindly of the church at Wellington, Kan., which he has just left for his work in Billings, Mont. Mr. Faulter was pastor at Wellington for six years, during which time there were 611 persons added to the church, and last year \$1,400 was given to missions, and the C. W. B. M. becoming a living link. A new building was built and a mission chapel on the east side of the city was erected. Very generous gifts were tendered the departing pastor and his wife as they left for their new work. O. L. Smith will be the pastor at Wellington. He served the church twelve years ago.

Z. T. Sweeney was extended a call by the congregation of the Lenox Avenue Union Church, New York City at their meeting on Dec. 27, and will begin work with them on Jan. 6. Mr. Sweeney is one of the best known among the ministers of the Disciples, not only in his ministerial capacity, but also as lecturer, diplomat, and author. He is a member of the Victoria Institute, London, and of the National Geographical Society of Washington. At present he is Commissioner of Fisheries and Game for Indiana.

The South Side Church, of Lima, Ohio, where F. C. Lake is minister, has been very much interested in the local option elections. In a recent statement on the results of the contest in that state, the pastor showed the fallacy of trying to sustain the contention that there was more liquor sold when local option prevailed, but decided that the revulsion of feeling was due to the lack of sentiment in the given locality to follow up the victory with a campaign for law enforcement. It has not fully come to the consciousness of the voter that the whole duty is not done when the poll is secured. Citizenship demands more than casting a ballot and forgetting about the result.

The Christian, the weekly published at Uhrichville, Ohio, has recently been quite outspoken in the matter of the local option election. The county election has been arousing much interest and it was felt that the church should declare its allegiance to the side of the controversy that would best advance the interests of the community and the cause of Christ. "The church of Christ must stand for something," says an editorial, "or stand adjourned." At the same time there is a commendable spirit of tolerance in the paper that is willing for the other man to decide and to do so freely, but which insists that, before deciding, he shall hear the cause of local option stated in the strongest possible way.

Rev. J. W. Monser, one of the best known and most influential ministers among the Disciples, died just at the close of 1911 at his home, 514 Bellemontaine Avenue. He was seventy-three years old. His death followed a month's illness. Mr. Monser had been pastor of churches in Topeka, Atlanta, and Des Moines. Subsequently, he was librarian of the University of Missouri ten years. He had lived in Kansas City five years. He was the author of several books, which in-

Vital and Timely Books

We offer some of the most timely and vital books now appearing. You need every one of this splendid list.

THE DIVINITY OF CHRIST

By Edward Scribner Ames, Ph. D., author of "The Psychology of Religious Experience." 123 pages. Cloth, 75 cents, postpaid.

A book which lifts the problem of the nature and character of Christ out of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day. Dr. Ames treats the Unitarian-Trinitarian controversy with a freshness and illumination that in itself makes his work a distinct contribution to religious thought. The book is more than a treatise. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe, of Union Theological Seminary, says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all times must agree that such a book helps to clear the air, and to focus attention at the right point."

OF PERENNIAL INTEREST TO DISCIPLES. HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION

Edited by C. A. Young.

This book is the classic literary product of the Disciples' first century of history. Thousands have been sold and the volume is enjoying a steady demand. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Barton W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Price, \$1.00.

Z. T. Sweeney says:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

AN ILLUMINATING BIT OF AMERICAN CHURCH HISTORY.

THE EARLY RELATION AND SEPARATION OF BAPTISTS AND DISCIPLES

By Errett Gates, Ph. D.

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 75c. Paper binding, 35c.

"We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature."—The Christian Worker.

"The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches."—The Congregationalist.

A FASCINATING RELIGIOUS STORY.

ALTAR STAIRS

By Charles J. Scofield.

An ideal gift book. Beautifully bound and illustrated. Price, \$1.00.

"A most excellent serial."—J. H. Garrison.
"An admirable story."—J. J. Haley.
"A most forceful and healthful piece of reading."—Z. T. Sweeney.

"If one begins this book he will not put it down until the very satisfactory end is finished."—Christian Observer.

"A strong book and worthy of unqualified endorsement."—Religious Telescope.

BOOKS BY HERBERT L. WILLETT

BASIC TRUTHS OF CHRISTIAN FAITH

Cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75c; paper, 35c.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style.

"For me the finest chapter in the book is that on the Resurrection. This gets one back into the lives of the Apostles on that Resurrection morn. It is a historical study indeed. One hears the tread of conquering hosts and the beating of the wings of twelve legions of angels."—P. C. Macfarlane.

"The spirit of controversy is quite absent and yet it is sufficiently argumentative to indicate the positive convictions of the author."—C. C. Rowleson.

OUR PLEA FOR UNION AND THE PRESENT CRISIS

Cloth, 140 pages, gold stamped, postpaid 50c. Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that . . . present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these chapters are given their present form."

STUDIES IN THE FIRST BOOK OF SAMUEL

Cloth, \$1.00.

One of the volumes in the Constructive Series of handbooks. It is prepared for the use of classes in secondary schools and in the secondary division of the Sunday-schools. It presents the entire material of First Samuel with explanatory notes, questions, and illustrations. It is used in a large number of Sunday-schools, in grades of the ages of eleven to fourteen.

THE TEACHINGS OF THE BOOKS

Cloth, \$1.25.

An introduction to the literature of the New Testament. The book is a work of collaboration with James M. Campbell, D. D., a prominent Congregational minister, who supplies the interpretative material in connection with each of the books of the New Testament. A handbook widely used by individual students and classes.

THE LIFE AND TEACHING OF JESUS

Cloth, 35 cents.

A small handbook prepared for classes desiring to study the outline of the life of Christ, and a brief statement of the most important teachings of the Master. It is based upon the entire material of the four Gospels arranged in chronological order.

THE PROPHETS OF ISRAEL

Cloth, 35 cents.

A handbook on this, the most important theme of the Old Testament. It gives a survey of the history of prophecy in Israel from the beginning of the national life to the close of the Maccabean age. It has been widely used in institutions of education and in Bible classes, and has passed through several editions.

THE RULING QUALITY

Board, 35 cents.

A small book of sixty pages dealing with faith as the conquering quality in human life. The theme is interwoven with comments upon the quest of the Holy Grail as illustrated in Mr. Abbey's panels.

PUBLISHED
BY

THE BETHANY PRESS
NEW CHRISTIAN CENTURY CO.

700 E. 40th ST.,
CHICAGO

cluded: "Follies of Free Thought," "Types and Metaphors of the Bible," "Encyclopedia of Evidence," and "The Literature of the Disciples." His most notable literary work was "The Cross-Reference Bible," on which he worked five years, in collaboration with several English and American scholars. The book was published about a year ago, in England and the United States. A widow and five sons survive. The sons are: George, Kansas City; Charles G., Buffalo, N. Y.; Edward, Buffalo, N. Y.; Frank, Higginville, Mo., and Harold E. of Champaign, Ill., an evangelist. The Christian Century extends sympathy to the sorrowing family and rejoices in the record of noble service.

From the Seat of China's Revolution

As I write a furious battle is raging in Nankin. The main position of the Imperialist troops is right in the vicinity of our property. The telegram just to hand says that fierce fires are raging and the fall of the city is inevitable. Dr. W. E. Macklin and Frank Garrett with about ten other foreigners have been in the city (Nankin) regarding the native Christians and mission property, but before the bombardment took place they all removed to the river side with the consuls.

F. E. Meigs and wife and Earl Meigs, D. E. Dannenberg and wife are living in our Yangtsepooh house (in Shanghai). Mrs. Frank Garrett and the children and Mr. and Mrs. Guy Sarvis are renting a house close to us in Kwenminb Road. W. R. Hunt and children are in the same terrace. Mr. Hunt has tried day after day to return to Chuchow (this is his home) but has been forbidden by the consul to travel in the district north of Nankin until the fate of the city has been decided, but he will leave the first opportunity. Mrs. Dr. Macklin has rented a house some little distance from us where she is living until she can return to Nankin.

The separation of these women from their husbands and of the missionaries from the native Christians and their work is very trying to them. Our Institute (this is our church and school and best building in Shanghai) is a veritable city refuge. We are sheltering a large number of students and preachers, who, on account of their hair (having cut their queues) were obliged to flee for their lives. Tens of thousands of refugees have been arriving in Shanghai weekly from the various provinces. Hundreds of foreign missionaries are here, having been brought down the river (Yangtse) and from far interior stations where the situation was fast becoming anti-foreign.

Miss Tonkin (one of our missionaries in Shanghai) is doing yeoman service in sheltering Miss Lyon, Miss Raw (missionaries from Nankin) and a large number of girls and women from Nankin. The situation is very grave and it looks very much as if everything was running to chaos.

The Chinese Church is appointing chaplains to accompany the army and I suppose for the first time in history, at least in the Shanghai branch of the Republic army, the Lord's day is being hallowed with the preaching of the gospel by the soldiers among themselves. Our Yangtsepooh evangelist, Zung Siao-ling, was one of the first to join the force against the tyranny of Manchus, and is greatly honored by his comrades for his fine Christian character. Sunday last he attended service in his regimentals and gave a fine address which was earnestly followed by the audience.

Do not be apprehensive about the workers. They are acting very wisely. In fact at this time all through the province the consular authorities are not allowing the missionaries

to run the risk of the terrible boxer year.
Shanghai, JAMES WARE.
November, 28.

From Herbert Moninger's Personal Friend

"Nothing in all the Sunday-school realm so appeals to me as the tendency to bring it and our educational institutions closer together. No field in the religious work presents such possibilities to the man of education as the Sunday-school. Surely soon we will awaken to the fact that the greatest opportunity the Sunday-school leaders have is that of establishing in every one of our colleges a chair through which the lives of all Christian young men who enter these institutions may be inspired to do work in our Sunday-schools. This applies to the young man regardless of what business or profession he may propose entering.

"I am in most hearty sympathy with the movement which has for its object the establishing of a Memorial Chair at Bethany College in honor of Herbert Moninger. The name of such a man will in itself bring tremendous inspiration and it was a happy thought that connected the beginning of this important work with his name.—R. A. Doan."

Herbert Moninger had few friends who stood closer to him than R. A. Doan, of Nelsonville, Ohio. It was to Nelsonville that Mr. Moninger made his last visit. It is therefore especially gratifying to get this word from Mr. Doan regarding the enterprise it is proposed to erect in Mr. Moninger's honor.

ROBT. M. HOPKINS,
American Sunday-school Supt.

A London Preacher in Des Moines

On December 27, it was the pleasure of Des Moines ministers to entertain at one o'clock luncheon, Dr. R. J. Campbell, of City Temple, London. It was a day of good fellowship, when at the close of a splendid dinner we listened to our visitor, upon "A World View from the Christian Standpoint." The speaker prefaced his address by some remarks upon the trend of liberalism. He said it is a different thing from the naturalism of the past; that it is not a break with the teachings of the past concerning Christ. All the teachings held by any considerable number of people for any considerable time are essentially true. This is the dictum of liberalism. Dr. Campbell has no sympathy with a liberalism which ignores the Jesus of the New Testament: "To do so," said he "is to stand history upon its head."

His world view included three outstanding facts of modern life—the social consciousness, the dawn of a new internationalism, and the decline of organized religion. It is a fact that organized labor has found out its power if only its forces can be unified. Since labor produces wealth, when once it comes into its own labor will command and others must obey. As to the second feature our visitor declared that in a few years there would be a world citizenship amounting to united human family with common purposes and ideals. In former years, one civilization gave place to another one on a different spot of the earth's surface. If one became corrupt the new one could carry the victory further. But when there shall be one social life the world over, if society shall become corrupt whence will come the power to cleanse and purify? Then said he when the material foundation has been laid will occur the greatest spiritual awakening of all time.

The decline of organized religion may be temporary. In any case it does not mean the

decline of religion itself. History records more than one instance where such decline has preceded a great revival. The great need is for ministers to look upon themselves as the dispensers of the mysteries of Christ, practical mystics who see the inner truth of God and are brave enough to make it known. We speak of our progress, well any way we are changing, but are we going up!

In the evening Dr. Campbell lectured at Plymouth Church on the Effects of British Civilization Upon Modern Life, and followed the lecture with one of the most beautiful spiritual sermons it has been my privilege to hear.

Concerning the lecture, full of interest, I content myself with one small section which came as a sort of digression and yet interesting to us Americans. It is said that in the days of Cromwell a ship was ready to sail from an English port for the new world. On board the ship was no less a person than Cromwell himself, but that on the eye of sailing a royal order forbade its departure. Had Charles the First foreseen the outcome of such prohibitions he probably would have allowed the ship to sail. But what then? The American revolution might have been precipitated earlier and the founder of the new world might have been, not George Washington, but Oliver Cromwell.

The sermon—He shall be called the Son of the highest, "The Intrusion of the Transcendental,"—for subject matter, for depth and clearness, for beauty, for sentiment, for fearlessness of utterance, was rewarding and refreshing. No doubt many in his audience heard some new things, but surely they were true things. Balanced and guarded he passed cautiously yet fearlessly into the depths of that most sacred theme, the annunciation of Mary, which he called the poetry of the Nativity. Did it really happen? said he. Most surely, though we may not know just how, the intelligence came to Mary.

There is another world of beauty and perfection, where things are known and brought to pass before they are seen on earth. When heaven bent low and the door of the invisible was for a moment thrown open, the light and music of the other world fell upon the eyes and ears of mortals.

In the assumption of the flesh there was necessarily limitation, a sort of shutting out of previous knowledge. "Did he ever," said the speaker, "feel the spell of a forgotten greatness? Did he ever catch the glimpse of a surrendered glory? Have you not all felt the same? I never met a man who has not." All that is said of Jesus is unquestionably true. It cannot be otherwise. But it is equally true of each of us in a lesser sense. And in this way Jesus came to help us to find our true selves.

Referring to the story of a city buried in the sea and the fisherman's tale of how he could hear the buried bells toll on calm days, so said he we are submerged in God and we can hear the tolling of His bells.

Closing he told of a twilight on Lake Lucerne where he saw what seemed a huge cross. It was a sombre picture, the dark skies, the jagged rock, the water covered by shadows. Later in the clear light of day he passed the same place. What seemed to be a cross was the figure of Christ with arms outstretched. Our lives are only in the twilight. In the gloom and shadow, the cross is over all, but in the light of that larger day we shall see that what seemed the cross is our Lord Himself.

It was a sermon with thoughts for thoughtful people, with tender emotions for the quiet hour when discussion and dogmatism have slipped away and the heart is at home with itself.

J. M. LOWE.

Stirring News From the Foreign Society

Miss Rose T. Armbruster of Akita, Japan, under date of December 4, reports three young men baptized a week previous to that time at Akita and six young women baptized in Tsuruoka, November 15.

There were two baptisms in Fukushima during the month of November. So reports C. E. Robinson.

Miss Kate V. Johnson, of Tokyo, Japan, reports two young women baptized. They have united with the church at Sendagi.

P. A. Davey, Tokyo, Japan, writes: "We have just closed the most successful protracted meeting from the standpoint of numbers, interest and results, that I have seen for years. Thirty-seven will immediately be formed into a study class in preparation for baptism." P. A. Davey also reports three baptisms in Tokyo. He has a large class studying the Bible which meets weekly in his home.

G. H. Waters sends \$600 for the support of a missionary in Africa for one year. This good man has shown a deep interest in this substantial way, and he has in his plans yet other gifts for the enlargement of the work.

C. S. Settlemyer, writing from Shanghai, China, November 25, says: "We have had to close up the university and all our work in Nankin. The city is now surrounded with a Revolutionary army and it cannot be said when the city will be in peace again."

Dr. Elliot I. Osgood, Chuchow, China, under date of November 28, says, "The situation in China does not seem to improve, but rather the reverse. The legation have ordered all Americans to leave the interior and I suppose it will land most of our mission in Wuhu and Shanghai. Some of us are doing Red Cross work and staying by and being protected by both parties, the Revolutionists and Imperialists. This city (Chuchow) has asked me to take charge of this organization here and Macklin and Garrett work at Nankin."

Under date of November 27, Mrs. W. E. Macklin, writing from Shanghai, China, says: "The battle is said to be now on in Nankin. Dr. Macklin is staying by his hospital work there. Having just received a note from him in which he says, 'There is great satisfaction in taking a little risk and doing things. One of my assistants said that the neighbors are looking up to me. If I should go they would be in a panic. If I stay they will be at peace. We are treated with great courtesy and kindness of both imperialists and revolutionists. Our camp has gone outside the city to fight tonight. The result can hardly be doubtful. I hope the city may go over peacefully, but we cannot tell. Don't worry. Pray to God. I am in the line of duty and my work the past two weeks counts probably for many months work at other times.'

Dr. Sun Yat Sen took the oath of office as president of the United States of China at Nankin, January 1. China begins the new year with most of the other nations of the world. The first act of President Sun was the changing of the Chinese calendar. This change was generally approved throughout the new republic. The new cabinet has been completed. Little did Dr. Macklin expect to see all these things happen in Nankin when he opened our mission there twenty-five years ago. God is in heaven and the world moves out into light. Many will agree with Thos. A. Edison, referring to China, when he expressed the opinion that the monarchies of the world will pass away within the next century.

Widespread preparation is now being made

among the churches for the March offering for Foreign Missions, the first Sunday in March. The rallies are even better than in former years. The sale of missionary books is good. The calls for missionary addresses and literature are very encouraging. Let us move forward as one man in the conquest of the world for our Lord. In vain we seek to restore the New Testament Church to the world without reproducing the apostolic, evangelistic life and spirit. Everywhere and all the time we must preach the gospel to the lost. *This is our one business.* Times are good. The captains of industry declare that the prospects for the future are most hopeful. Please order your March Offering supplies now and be in line for great things in the name of the King. Address F. M. Rains, Secretary, Cincinnati.

For the first three months of the current missionary year there was a gain of seventy-five contributing churches and eighteen schools. The churches, as churches, show a gain in their gifts of \$1,738. The total gain for December was \$767.72.

Dr. W. E. Macklin and Frank Garrett were in Nankin all through the siege. They are heroes of the finest type. They saved many lives. It creates a fine feeling toward Christianity. Drs. Butchart, Wakefield and Osgood are also doing some red cross work at their hospitals and dispensaries. It is a splendid exhibit of love to the new China that is to be.

W. R. Hunt has been doing Red Cross work on the battlefields near Nankin. Many of the Revolutionary soldiers are Christians. The wounded were frightfully mangled by quick firing guns, and rifles and bayonet. Mr. Hunt says it is the first time he had ever eaten camp bread with jam spread on by a sword bayonet. The Red Cross work is the mission work of the hour.

Most of the new government schools in Nankin were rioted and the furniture and fittings demolished by the imperialists before the capture of the city by the revolutionists. Fire and sword have left their sad seal on the imperial southern city, but the new life to China will be free and bring blessings to the people. The opportunities for evangelization will be greater than ever and our missionaries are thrilled with hope as the night of heathenism gives way to new morning.

The expense of rents in Shanghai—high rated on account of the tremendous rush from all provinces—is a great tax on the missionaries. The Foreign Society should be receiving special gifts just now. It is a call for larger and more gifts. Let our brotherhood respond to this crisis and send a shout of cheer and a gleam of light into sad China at this decisive hour for her evangelization.

Dr. W. E. Macklin's translation of "Green's History of the English People," has had much to do with the moulding of the sanest principles of the present reformatory movement. W. R. Hunt's translation of the "Sychar Revival" is having a wide circulation among the Chinese ministry and is spreading the revival. Frank Garrett's work at the Bible College is building up the men who will mould and guide the future of the Christian church in China.

Shanghai is a veritable city of refuge. More than 250,000 of the population fled from Nankin. Many of the educated young men of the city were beheaded by the imperialists before the fall of the doomed city. Thousands of homes plundered and serious losses by fire. All mission property secure. The distress and want and suffering this winter will be beyond the power of words to describe.

Church Extension News

Statement of Comparative Receipts for October, November, December, 1910 and 1911.

	Churches	Individuals
For this year.....	\$7,046.52	\$17,278.74
For last year.....	6,422.32	4,524.73

A gain for this year. \$ 624.20 \$12,754.01

For the first quarter of the new missionary year we have gained \$13,378.21. There is a gain of \$12,754.01 from the individuals, most of which is annuities. The gain from the churches over last year is \$624.20, with a gain of 92 in the number of contributing churches, 489 having contributed for the first quarter of this year.

During the quarter the Board received the following annuities: \$500 from a friend in Ohio; \$300 from a friend in Illinois; \$2,000 from a friend in North Carolina; \$200 from a friend in Georgia and \$9,000 from a friend in Kansas.

The following loans were closed on the completion of the church buildings: Marion, O., \$7,000; Kalispell, Mont., \$4,000, 6%; Anderson Ave. Church, Knoxville, Tenn., \$1,250, 6%; Afton, Okla., \$500; Miles City, Mont., \$500; Hammond, Ind., \$10,000; Arnett, Okla., \$400, 6%; Aurora, Mo., \$3,500; Mineola, Tex., \$700; Citronelle, Ala., \$750; Vancouver, B. C. \$5,000; Asher, Okla., \$500; Martinsville, Va., \$1,000; Salem, Ark., \$700; Austin, Texas, Hyde Park Church, \$1,200, 6%; St. Louis, Mo., Dover Place, \$4,000, 6%; Mesa, Ariz., \$1,000; Buckeye, Ariz., \$300; Murfreesboro, Ark., \$750; Jackson, Miss., colored, \$400.

For the first three months the following loans were granted to be paid at the completion of their buildings: Arnett, Okla., \$400, 6%; Rochester, Ind., \$1,000, 6%; Norfolk, Nebr., \$800; Vancouver, B. C. \$5,000; Bonham, Tex., \$5,000, 6%; Blacksburg, Va., \$1,250; Hamilton, O., Lindenwald Church, \$4,000; Jennings, La., \$300; Edgemont, S. D. \$600; Aurora, Mo., \$3,500; Pasco, Wash., \$500, 6%; Salem, Ark., \$700; Windsor, Ark., \$350; Humboldt, Kans., \$2,500; Hennessey, Okla., \$1,500, 6%; Chenoweth, N. D., \$750; Auburn, Nebr., \$5,000, 6%; Rosalia, Wash., \$1,500; Kingman, Kans., \$5,000, 6%; Huntington, W. Va., 6th Ave. Church, \$5,000, 6%; Liberal, Kas., \$2,000; Ruleville, Miss., \$700; Rockport, \$500; Detroit, Mich., Grand Ave. Church, \$4,000; Syracuse, N. Y., Rockwell Church, \$1,000; Oney, Okla., \$300; Columbus, O., South Side, \$1,000; Hanford, Wash., \$1,000; Camas, Wash., \$1,000; Chicago, Ill., Douglass Park Church, \$4,000; Inglewood, Calif., \$1,200; Covington, Ga., \$1,200; Dustin, Okla., \$400; Hoisington, Kas., \$3,500, 6%; Elkins, W. Va., \$5,000.

Remit to G. W. Muckley, Cor. Secretary, 603 New England Bldg., Kansas City, Mo.

DIETZ COMMUNION SERVICE INDIVIDUAL

"Noiseless"

CUSHIONED TRAYS

4 Different Features

WHY?

1st—"Noiseless"—As all cup holes are cushioned.
2nd—Dust-proof—The Trays interlock.
3rd—A short glass—no need of tipping back the head.
4th—Automatic Filler—Fills rapidly and evenly.
Does not mar the sacredness of the service.
Write for booklet. Outfit sent on trial.

DIETZ COMMUNION SERVICE CO.

107 No. Dearborn St., Dept. T., Chicago.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan P. 27.
ESTABLISHED 1888
THE C. S. BELL CO., HILLSBORO, OHIO

The Bible College of Missouri

A BROTHERHOOD SCHOOL.

The Bible College of Missouri has an almost unique claim upon the interests of the brotherhood of Missouri at large. It has grown out of the attempt of the brotherhood to solve the problem of religious education in Missouri. The Disciple dream of a great secular university having failed of realization, the leaders of educational endeavor in Missouri founded the Bible College of Missouri as a solution of the problem. Our Bible College thus belongs to the brotherhood of Missouri in that it came about through that brotherhood's attempt to "cut the Gordian knot."

How wise was the step taken the passing years have shown. In a brief decade and a half the baby school has grown into a sturdy Bible College, whose future is bright with promise of further growth. Thus the Bible College of Missouri deserves the interest of every member of the Christian Church in Missouri because it has made good in the attempt to realize a definite aim. It has saved the Disciples of Missouri from the hopeless attempt to raise millions for a great secular university. And yet the Bible College of Missouri, owing to its position beside a great university, can give the Disciples all that the raising of these millions could give.

How just, how reasonable, how modest is it then, when the Bible College of Missouri comes to its brotherhood, and earnestly pleads for a few hundred thousand, in order that it may do the work that ordinarily it would take millions to do. Because this institution has thus realized the fondest dreams of the patriarchs of olden times, because it does this at only a fraction of the cost that might have been incurred, because it lies at the heart of our great commonwealth, because it is actually practicing our aim of Christian union, for these weighty reasons the Bible College of Missouri appeals to the brotherhood of Missouri for appreciation, for friendship, for aid and support.

R. W. GENTRY, Field Sec'y.

The Great Revelation for You

J. S. HUGHES.

To you who discern "the signs of the times," these words could not be more precious if they fell down from the skies, engraved on parchment of gold:

"The revelation of Jesus Christ which God gave to Him to show unto His servants and which He sent and signified to His servant John," bursts forth on this century under the searchlight of the Hughes method.

As the letter of Paul revived as from the dead, were the backbone of the Protestant reformation, even more so is the intelligible and joyful unveiling of 'the revelation' to be the cornerstone of the greatest movement now begun all over the world. It is perfectly true that believers in all the centuries past have looked forward to such a day when this book would make good its mighty claims to open our minds to 'wisdom' and fill our hearts with hosannas!

It was not the finding of the Rossetta stone that illumined all the hieroglyphics of the past centuries, but the true interpretation of it, and this was its real discovery.

So it is now with Christ's own self-revelation, and this new method of interpreting will place you upon vantage ground and give you a commanding view of the real attitude of Christ toward the world powers. A class scholarship is hereby offered for one year of free correspondence to those who apply at once. Enclose stamp, and address, Vision Study, 410 West Sixty-fifth street, Chicago."

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER

Religion for Men

JANUARY: Religion in Action.

1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.

1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.

1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER

Woman and the Community

APRIL: Woman in the Home.

1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.

1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.

1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER

The Home and the Family

JULY: Homes or Tenements.

1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.

1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.

1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER

Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.

1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes.
4. Causes.

NOVEMBER: The Treatment of the Criminal.

1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.

1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

Published by

The New Christian Century Co., 700 E. 40th Street, Chicago

The Acme of Artistic Excellence

Absolutely The Best

A Chance to Practice Christian Union

These Lessons are Produced by the Coöperation of a Dozen Leading Christian Denominations.

The Editor for the Disciples, Charles Clayton Morrison, Possesses Full Editorial Rights in the Bethany Lessons.

Every Lesson Writer an Expert

Don't Let Your School Lag Behind

Put Your School in the Front Rank by Adopting these Lessons at once
NEW CHRISTIAN CENTURY CO.
 700 E. 40th St., Chicago.

